

MELAMPRONOE A:
OR A
DISCOURSE
OF THE
POLITY
AND
Kingdom of Darkneſs.

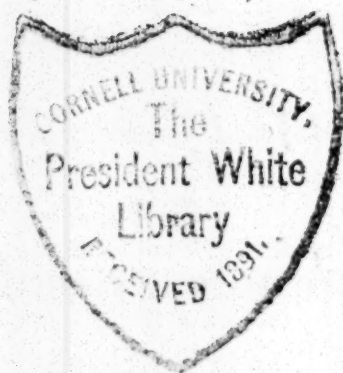
TOGETHER
With a Solution of the chiefeſt
Objections brought againſt the
Being of *WITCHES*.

By *Henry Hallywell*, Maſter of Arts,
and ſometime Fellow of *Chriſts*
Colledge in *Cambridge*.

Ephes. VI. 12.

*For we wreſtle not againſt fleſh and bloud, but
againſt Principalities, againſt Powers, againſt
the Rulers of the Darkneſs of this World, againſt
Spiritual wickedneſs in high places.*

L O N D O N,
Printed for *Walter Kettilby*, at the Biſhops-
Head in *S. Paul's Church-yard*, 1681.



A. 961-

TO THE
Right Worshipful
Sir *James Morton*,
OF
SLAUGHAM,
IN THE
County of *Sussex*, Knight.

SIR,

TO prefix your Name to the
present Treatise I could
give many Reasons that
induced me, did I not know that
you are more delighted in doing
Worthy Things than to have the
Praise of your Actions re-echoed
and repeated from others. And

A 2

since

The Epistle Dedicatory.

since my choice and affection hath thus far led me, I am the less solicitous of the various Censures that a Discourse of this nature may probably meet withal: For even the clearest Reason does often lose its force when it meets with strong and inveterate Prejudices. However I have done my endeavour to make things appear plain and easie, and the better to comply with an Inquisitive and Philosophical Age, have made use of such Principles as the best and choicest Philosophy could afford me; which as it is not in the least derogatory to my Profession, so was highly necessary to make good one great end of the Christian Religion, in delivering us from the Power of the Dark Kingdom, whose very Existence some smatterers in Philosophy have the Confidence to deny. Whether I please others or not I am not much concerned, having the satisfaction

The Epistle Dedicatory.

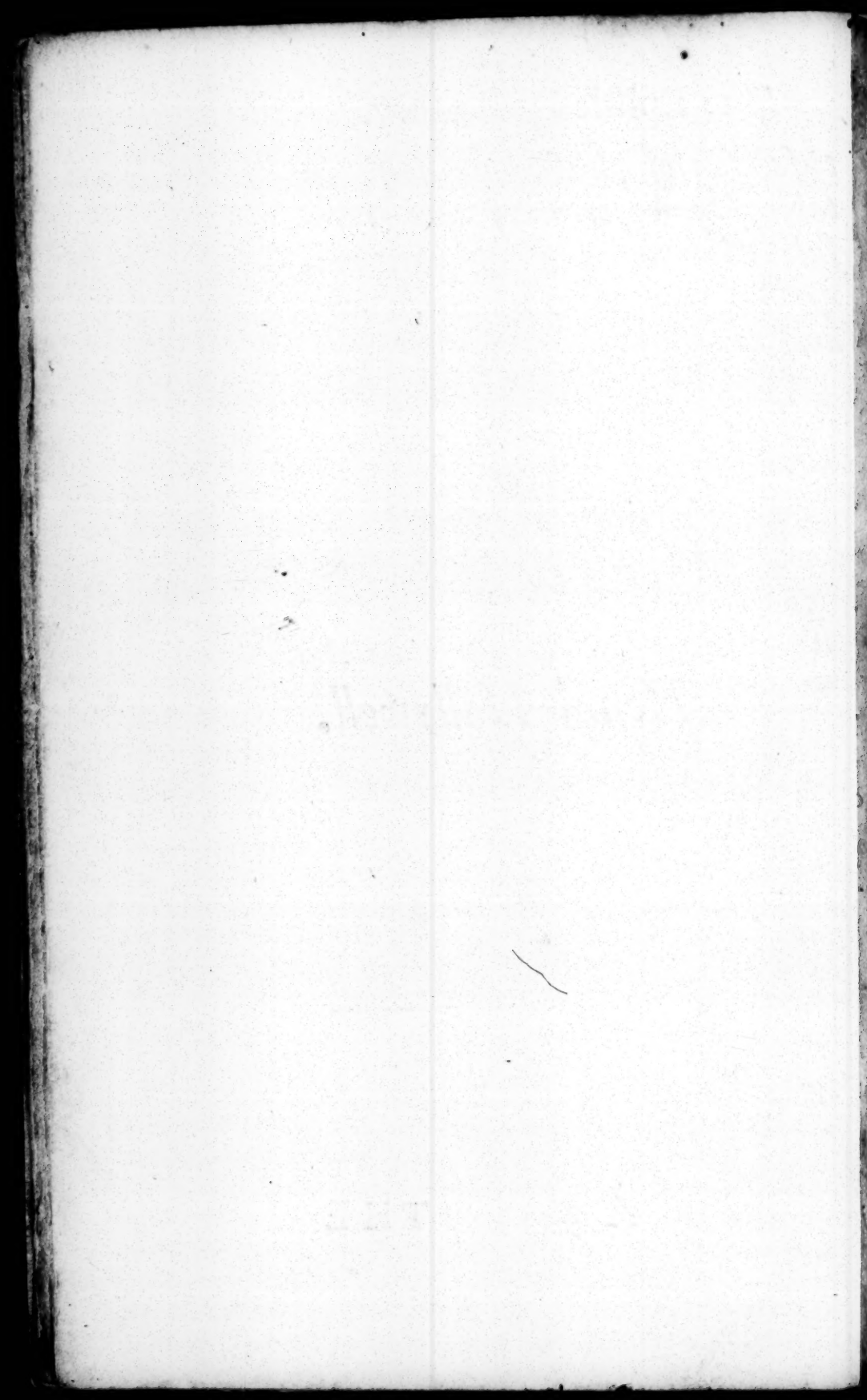
*tisfaction of pleasing my self, in
taking the opportunity of a grate-
ful Acknowledgment of your ma-
ny favours towards me, who
am,*

S I R,

Your most Faithful and

Affectionate Servant,

Henry Hallywell.



THE
EPISTLE
TO THE
READER.

Reader,

THE ensuing Treatise being a Discourse of the Dark side of Providence, or of that Rebellious Polity that proudly opposes it self against the Kingdom of Light; I am obliged to give some Account as well of the Work it self as Design in writing it. As for the Design of it, it is no other than what is good and laudable, namely to shew our Sceptical and staggering Religionists that there is a very Potent and Adverse party of Incorporeal Agents, that entring into a Rebellious Confederacy against
A 4 God,

The Epistle to the Reader.

God, and being cast out of the Mansions of Light, have formed themselves a Kingdom in the Aereal Regions, and not content with this Power and Dominion among themselves, have studiously endeavoured ever since the Creation to deprave and corrupt Mankind, and to enlarge their own Empire by the Accession of frail man, whose weakness they abuse and triumph over, and strive by all means to keep him fast within their clutches, that if at least they must be miserable, they may make others so and have companions in their Torments.

Now concerning the Work itself, I must confess I have framed it in a lax and diffuse manner, not endeavouring to prove the Existence of Spirits either good or bad, but supposing them both in Being already, and likewise

The Epistle to the Reader.

wise taking many other things for granted which are already either made good by divers Learned Authors, or may evidently be deduced from the principles of true and sound Philosophy : As likewise purposely omitting many otherwise material proofs of some heads in this Discourse, being willing to bring the *Hypothesis* into as small a compass as may be. Nor have I been wanting to confirm my Discourse in the most material parts of it by the Testimony of the Sacred Scriptures, and sometimes added the Suffrage of some of the Ancient Fathers, in such speculations as otherwise perhaps would have seemed over nice and curious. And lastly (which in a Discourse of this nature could not well be pretermitted) I have briefly resolved the Question of *Witchcraft*, and shewed

The Epistle to the Reader.

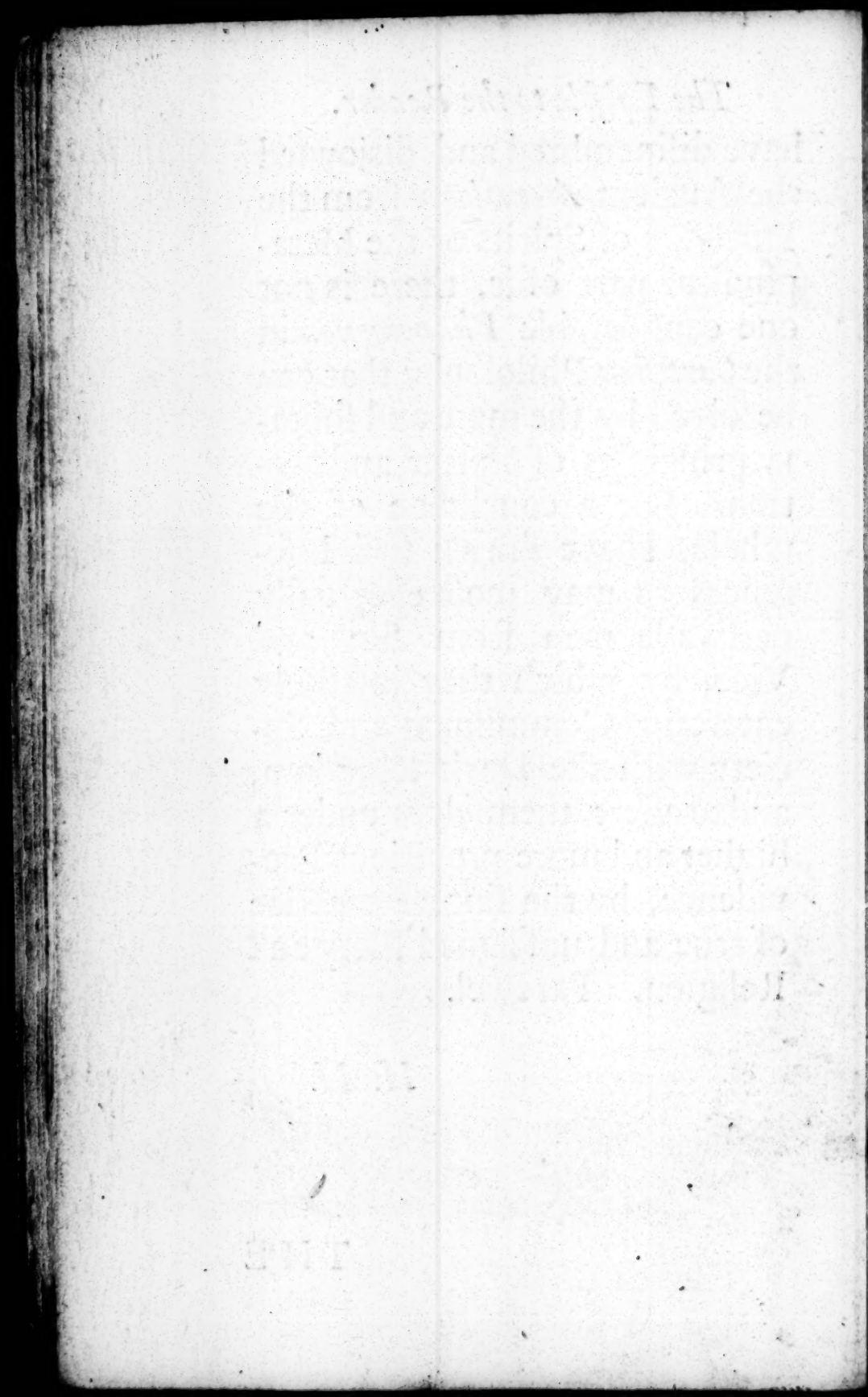
shewed the possibility of such detestable Confederacies with wicked Spirits, and answered the strongest and most considerable Objections I could meet withal against it. That which at the present seems to me to be most liable to Exception is, the Introduction of the Spirit of Nature, which by Corporealists is looked upon at the same rate with an *Occult Quality*, and brought in rather as an *Asylum* of Ignorance than a *Philosophical Truth*. To which I have this to reply, That the ground and reason of using that *Hypothesis* arose partly because I saw it maintainable by rational and solid Arguments, and partly through a natural propensity of my own whereby I am prone to think, that whatever boasts may be made by the followers of *Democritus* and *Epicurus*, who have

The Epistle to the Reader.

have dismembred and disjoyned the Ancient *Atomologie* from the Doctrine of Spirits or the Metaphysical part of it, there is not one considerable *Phænomenon* in the *Cartesian* Philosophy that can be solved by the mere and solitary principles of Matter and Motion. For a conclusion of the whole, I have drawn such Inferences as may most effectually perswade men from Sin and Vice, by which they infallibly entertain Communion and Society with the Dark Kingdom, and to assert themselves under a higher and more propitious Providence, by the sincere practice of true and unfeigned Piety and Religion. Farewel.

H. H.

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too

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The Introduction.

IT was observed long ago by *Epidetus*, that there were some Persons that would deny the plainest and most evident Truths, and this state and condition he terms an ἀπολίθωσις or ἀπονέκρωσις, a Petrification or Mortification of the Mind, which when it happens to men of a blameless and sober conversation, is nothing but the confusion of their Intellectuals, which are so miserably distracted, that they are not able to apprehend the force and strength of the plainest demonstration: But there are others that are bedeaded and stupified as to their Morals, and then they lose that natural shame that belongs to a man, affirming or denying with the greatest confidence that which an innate shame and reverence of the inscriptions of our own Minds will not suffer others to assert or contradict; and

B this

Arrian.
l. i. c. 5.

this is really no better than an ἀπο-
 Σημίωσις (as the Philosopher calls it)
 a mere Brutishness or Bestiality.
 Under one of these heads I must
 needs comprehend all those who
 boggle and startle so much at the
 Notion of an Incorporeal Being.
 For my own part I cannot but think
 that great Wit *Des-Cartes* delivered
 a most certain Truth, when he said,
 that the Notion or Conception of
 the Soul is much more plain and evi-
 dent than that of the Body. But
 when men are either so monstrously
 confounded in their Intellects, so as
 not to be wrought upon or convin-
 ced by the force and strength of Ar-
 gument and Reason, or wholly gi-
 ven over to the gratification of their
 Lusts and Passions, I do not much
 wonder that they should have such
 dull Hallucinations about the clearest
 things, or that they should entertain
 such cross and untoward Opinions,
 and so disagreeing with all those
 that ever had a sober and right use
 of their Reasons and Understand-
 ings.

This

This Age hath produced too many over-confident Exploders of Immaterial Substances; and he that shall talk of the Existence of Devils and evil Spirits, their Possessions of the Bodies of men, of Ghosts and Apparitions, and the feats and practices of Witches, shall be confuted with a loud laughter or a supercilious look, as if these things were only the delusions of a distempered Imagination, and owed all their Being and Reality to the dreams and fancies of melancholick persons. Or if the matters of fact be too notorious to be gainsaid, then these Corporealists will not itick to affirm with a late Author, that they *believe, there are many thousands of Spirits, made of an Incorporeal matter, too fine to be perceived by the Senses of men; and that these Spirits may play mad pranks amongst us.* A thing much more worthy of laughter and the character of folly, and all one as if a man should go about to perswade that the little Motes or Atoms that fridge and play in the Beams of the Sun shining through a Crany, should


by a common consent unite themselves into a living heap, and speak and act either ludicrously or mischievously with the standers by. This is really nothing else but a disease of the Mind, and I have endeavoured in this small Treatise so far to discourse of the Existence of the *Dark Kingdom*, and the mysteries thereof, and have laid down such Arguments, as being well weighed and considered, may be subservient to the releasing and setting free such heavy and dull Constitutions from the distemper they labour under.

A
DISCOURSE
OF THE
POLITY
AND
Kingdom of Darkness.

C H A P. I.

That the Lapse and Revolt of the Angels from the Blessed life of God, consists mainly in debasing their higher and nobler Faculties, by enslaving and subjugating them to their Inferior and more material Powers.

HE that will speak of the Angels like a Philosopher, looks upon their Souls like those of men, to be of an Heteroge-

neous nature, including within the latitude and comprehension of their Essences an *Intellectual* and *Plastical* life. The Perceptive part is indeed the flower of the Soul, discriminating all Impressions made in the common *Sensorium* by the various objects of Sense; and being Life and Activity in a very high degree contains in it the principles and feeds of all manner of Wisdom and Knowledge: But the *Plastick* part or Formative Power is wholly employed in the modification of matter, conserving the vital motions, and faithfully transmitting the Impressions of External Objects upon the Instruments of Sense to the seat of Perception. And that this holds good in Angels, their vital union with matter sufficiently demonstrates. For although we should fancy the Vehicles or Bodies of Angels to lie in a lax and diffuse manner without any particular Organization or Characteristical  yet it is most probable that the seat of Perception is restrained to some particular place in that heap of living Air. Wherefore God
crea-

creating no Power or Faculty in vain, but that at ſome time or other it ſhould be called forth into Act, did graciously allow to theſe embodied Spirits their *Perige's* or Converſion to the Placid Motions of their Congenit Bodies in due meaſures and proportions; as well as their *Apoge's* or Recessions from matter. Which innocent delight was in a ſort neceſſary to their condition and the circumſtances of their Natures. For the moſt Intellectual and refined operations of their Minds depending ſomewhat upon the motions of the Matter of their *Vehicles*, it is impoſſible they ſhould always attend with an equal Intenſenefs and Vigour upon thoſe high and remote ſpeculations, without any the leaſt laſſitude or dulneſs; partly becauſe profound Contemplations do very much exhaust and debilitate the Spirits or Ethereal matter, which is the moſt immediate Inſtrument of Senſe and Cogitation, both in the Souls of men and Angels; and partly from the neceſſary imperfection of their Natures, which are made with re-

spect and regard to the Plastick as well as Perceptive powers of life, which require an abatement and relaxation of the superior Faculties, as well for the supply and recruit of their Vehicles, as to be a pleasant repast, after which the Intellectual life becomes more ardent, sublime and vigorous in the exercise of all its most perfect operations.

Wherefore this being the state of things, the Defection and Eclipse of those once bright and glorious morning Stars, must be attributed to the luxuriant growth of the Plastick life, which taking deeper root by a fond carelesness and indulgency, diffuses every way such poisonous and noxious Ferments as choak the Emanations of a Divine life, till at last they become wholly dead to that better principle, whose actings and inspirations so long as they heeded, they remained perfectly happy. The experiment is every where obvious in the world, and we see men by letting themselves loose to all manner of wretchedness and debauchery, through the potent
and

and enormous laſciviency of the bodily life, quite loſe the reliſh and grateful ſenſe of true Goodneſs and Nobility ; and the edge and acute-
neſs of their *Criteria* is ſo far taken off, that they have no right diſ-
crimination between Virtue and Vice, Good and Evil. And though it be true, that the Angels by ſinking into the brutiſh life, have not bereaved themſelves of their Reason and natural Sagacity (ſith ~~that~~ That is a kind of middle principle, and always follows the prevailing part, indifferently either purveying for the ſatiſfaction of a petulant Luſt or ſlavish Paſſion, or elſe acting under the conduct and guidance of a more Celeſtial Nature) yet have they totally extinguished that noble Faculty, the flower and ſummit of the Souls of men and Angels ; which a learned perſon calls *Boniformem animæ facultatem*, i. e. that power in them which feels the pleaſure of Righteouſneſs and Virtue, and has a natural reliſh and guſt of true and eſſential goodneſs ; and being once united and conjoyned with ſo beautiful

*Enchir.
Ethic. c. 2.*

ful an object, diffuses an ineffable joy and pleasure through all the capacities of the Soul. Nor do we by this make God the cause and Author of sin: for though it be true that the Animal faculties in Angels and men, together with their respective objects, be a part of God's Creation; yet their sin proceeded from themselves, through an undue and disharmonious connection of those principles, and consists in the abuse of his Fatherly indulgence by a wilful immoderation and excess.

Nor will this seem strange to any that will but consider what *S. Peter* and *S. Jude* speak of the fallen Angels; to give some light to which places, I shall set them down in the Original, 2 *Pet.* 2. 4. Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων ἐκ ἐφείσατο, ἀλλὰ σιραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένοις. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto Judgment. And *S. Jude* after the same manner: Ἀγγέλους τε τὰς μὴ τηρήσαντας ἢ ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας

λιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν
μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ
ζόφον τετήρηκεν. *And the Angels which*
kept not their first estate, but left their
own habitation, he hath reserved in
everlasting chains under darkneſs, un-
to the judgment of the great day.

In which we have a plain Indica-
tion both of the ſin and puniſhment
of theſe laſped Angels: Their ſin in
theſe words, [μὴ τηρέσαν]ας ἢ ἐαυ-
τῶν ἀρχὴν] which our Tranſlation
renders [*kept not their firſt eſtate*]
but the vulgar Latin [*Principatum*
ſuum non ſervaverunt] that is, kept
not their Principality, Rule or Do-
minion, which Interpretation (ſays
Beza) is not to be rejected. So that
the moſt genuine and natural ſignifi-
cation of the words refers to that
Government or Dominion which the
ſuperior Faculties ought to have
over the inferior. For as in men,
ſo likewiſe in the Angels, there is a
double nature, the one *Intellectual*,
and the other *Animal*: The former
of theſe *Simplicius* calls παιδαγωγός,
the Schoolmaſter, or that part which
is to govern and rule; the other

In Epist.
c. 10.

is

is ἐν ἡμῖν παῖς, the boy that is to be kept under discipline and strict government within us. The irrational or Animal power (he says) is intent only πρὸς τὸ ἡδύ, upon that which is *sweet and pleasant* ; but the Rational and Intellectual respects chiefly τὸ ὠφέλιμον, that which is *best and most profitable*. When therefore the Angels suffered their Despotick and Lordly Powers to be enslaved and subjected to their Animal or Brutish Faculties ; when instead of keeping close to the τὸ ὠφέλιμον, that which is simply and absolutely the best, they pursued without bounds or measures the τὸ ἡδύ, the luscious pleasures resulting from Body or Matter, then did they truly relinquish τῇ αὐτῶν ἀρχὴν, that Principality which God had given them, and insensibly deserted τὸ ἴδιον οἰκητήριον, *their Celestial bodies* : for so S. Paul uses the word οἰκητήριον, 2 Cor. 5. 2. where those Spiritual Bodies which we hope for at the Resurrection are called, τὸ οἰκητήριον ἡμῶν τὸ ἐξ ὀρανῶ, *our house that is from Heaven*, which is all one with S. Jude's τὸ ἴδιον οἰκητήριον,

τῆριον, the proper houſe, building or habitation of Angels, viz. their Heavenly Bodies.

And upon this foul revolt and Apoſtaſie of theirs from their Primeval Glory, followed their puniſhment, which was their dejection and detruſion into the Caliginous Regions of the Air. For ταρλαρῶν ſignifies nothing elſe but to caſt down, and τάρλαρα is that which is loweſt, whether in Earth or Air, as may be ſeen in *Homer's* deſcription of τάρλαρεΘ, *Iliad.* θ. The ſειραι and δεσμοὶ ζόφου, chains of darkneſs, are nothing but the Fetters of this thick and clammy Air within the Atmoſphere of the Earth, into which by the juſt judgment of God theſe rebellious Spirits are precipitated. For the Air is of it ſelf a Terreſtrial, ſtubborn and dark Element. To this purpoſe is that of *Plutarch*, in his Book *de Homericâ Poëſi*, where he ſays, that *Hades* is the Air, adding, Τῆτον γδ λέγει ζόφον ἠερίεντα, ἐπειδὴν φῶς οἰκῆιον ἐκ ἔχει, ἀλλὰ ὑπὸ ἥλιου καὶ ſελήνης καὶ τῶν ἀστέρων ἄλλων κατὰ λάμπεται. And this their confinement

ment is very consentaneously expressed by *chains* and *bands*, being fetter'd here by the irrevocable Decrees of Heaven, and are no more able to ascend out of the noxious Fumes of this lower World, than we can flye in the spacious Tracts of *Aether*; for those Eternal Laws which God hath placed in the Universe are the *σιδήρειαί πύλαι καὶ χαλκεὶ εἶδος*, as *Homer* speaks of *Tartarus*, those iron gates and brazen walls, that prohibit all ascent to higher and better Regions.

C H A P. II.

That these lapsed Angels have formed themselves into a Polity or Kingdom of Darkneſs.

OUR Saviour in the Gospel makes mention of the Kingdom of Satan, which supposes a Polity, Society or Corporation among those wicked Spirits. And this

this Kingdom or Government of theirs took its beginning and riſe from their lapſe and revolt from God at the Creation of the World; when 'tis moſt probable that ſome mighty Leader or Chieftain among the Orders of Angels inſpired the breſts of Myriads with pernicious and rebellious counſels againſt God, attempting to frame and erect a Principality of his own in oppoſition to the Sovereignty and Dominion of the Almighty; and being caſt out of the Manſions of Light and Happineſs, with all his wicked adherents, for this their bold and audacious attempt of invading Heaven it ſelf, he hath notwithstanding kept ſo much of his ancient Grandeur, as to be the Head and Prince of all thoſe whom he drew into that Traiterous confederacy. Nor is Reaſon wanting in her ſuffrage here: For

1. They being all embodied Spirits, that is, vitally united to Matter, they muſt of neceſſity be capable both of pain and pleaſure, the ſenſe of which is more or leſs acute and vigorous according to either
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the Tenuity or Grofsness of their Bodies, and by consequence they are liable and obnoxious to harm and injury from those of their own Society ; which, considering the mischievousness of their natures and dispositions (each ones particular Lusts being the grand rule and measure of his Actions) would certainly breed an infinite Ataxy and confusion amongst them, and at last the ruine and destruction of their Kingdom, if not prevented by some external restraint and discipline. Wherefore they being all so deeply lapsed into the Animal life, whose very foundation is self-love and preservation of the irregular Exertions of their sensual Appetites, their Reason which, though perfectly subservient to their brutish Faculties, yet, is no whit abated or diminished by their degeneracy, would not fail of moulding them into a Body Politick, and enacting by their general consent and approbation for the maintenance and security of their usurped Dominions, all such Laws and necessary Provisions as might both secure

cure themſelves from outrages and villanies committed upon one another ; and the more advantageouſly and ſucceſsfully drive on the general trade of wickedneſs throughout the whole kingdom of Hell and Darkneſs.

2. But beſides this, there is another cogent reaſon and inducement to believe there is an Order and Government among the dark Fiends, in that they are not all of the ſame rank and quality, but may probably have as many diviſions among them as there are diverſities of Animals upon Earth, though they all agree in the common Angelick nature ; which if ſo, that thirſt and deſire of Rule and Authority which is ſo largely ſpread and diffuſed through their natures and capacities, and ſo great a branch of the ſenſual life to which they are wholly addicted, will undoubtedly ſtir up the more powerful and politick among them, to take the reins of Government and Authority into their hands, and preſcribe Laws to the reſt, ſuch as may both eſtabliſh and preſerve the

C Empire

Empire and Kingdom of Darkneſs from domeſtick and inteſtine broils and diſſentions, and uphold it when aſſaulted by forein Invaſions.

And there ſeems to be an admirable conſent between what Reaſon ſuggeſts and the Holy Scriptures, in which mention is made of the Prince of Devils, who is likewise called the Prince of the airy Powers or Spirits : And to quicken us up to a ſtudious watchfulneſs and diligence againſt the latent frauds and machinations of thoſe Infernal hunters ; we are aſſured that our conteſt is againſt Principalities and Powers, and againſt the Aerial wicked Spirits under their ἀρχων or Prince. And the learned Dr. *Hammond* in his Notes upon that place of *S. Paul*, ſuppoſes the Apoſtle by thoſe ſeveral expreſſions to denote ſeveral ſorts of Devils, either in reſpect of their Manſions, ἀερίων καὶ ἐπιγείων πνευμάτων, ſaith *Ignatius ad Ephes. Aerial or Earthly Spirits* ; or elſe of the inclinations which they ſuggeſt : The Earthly Devils ſuggeſting groſſer carnal appetites, filthineſs of the fleſh,

ſleſh, &c. the Aerial pride, vain-glory, malice, &c. the filthineſs of the Spirit.

And *Drufius* upon *Epheſ. 2. 2.* & 6. 12. cites two *Jewiſh* Authors, who ſpeak after this manner, *Debet homo ſcire & intelligere, à terrâ uſque ad firmamentum omnium plena eſſe turmis & præfectis, &c.* i. e. A man is to know and underſtand, that all from the Earth to the firmament is full (and no place empty) of troops of Spirits, with their Chieftains and ſuch as are *Præpoſiti*; all which have their reſidence and flye up and down in the Air; ſome of them incite to peace, others to war, ſome to goodneſs and life, others to wickedneſs and death.

And that there are great diverſities among the evil *Demons*, ſome being more Aiery and Spiritual, tranſacting the affairs of the kingdom of Hell by ſubordinate Inſtruments, and others more groſs and ſeculent, employed in the baſeſt and moſt ſlavish actions; ſome ſportful and ludicrous, others ſavage and cruel; the Sacred Writings give us likewise ſome further

intimation of. In *Mar. ix. 25.* we read that our Saviour cast out a *dumb and deaf Spirit*, which certainly denotes a distinct kind of Devil, it being not so probable that he was called so from the effects wrought in the possessed; for when the Disciples asked our Blessed Lord the reason why they could not cast out that Devil, whose dispossession they had attempted, he seems to tell them that it was a peculiar kind of Devil, that could only be ejected by Prayer and Fasting. Others sport themselves in ratling among their chains and fetters, and whirling round storms and tempests in their Aiery Regions and Dominions, to the destruction of Men and Beasts and the Fruits of the Earth, as they did with *Job*. And the *Psalmist* affirms the evil Angels to be the executioners of the sadder sentences of God the Judge of the world, *Psal. 78. 49.* *He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil Angels among them;* where the *Septuagint* read it ἀπέστειλεν εἰς αὐτοὺς ὀργὴν θυμῷ

θυμῶν αὐτῶν, θυμὸν καὶ ἐργὴν καὶ θλίψιν· ἀποστολὴν δὲ ἀγγέλων πονηρῶν. And

theſe are the grim Serjeants and inexorable Officers, who carry the Souls of wicked men to their places of puniſhment; which therefore

Origen calls δαίμονας δημίους, the public Executioners; and the Author of the golden Verſes, καταχθονίους δαίμονας, *Lib. 8. contr. Cel- ſum. ſubterranean Demons.*

Now this diverſity of Devils muſt needs caſt them into a Political Government.

3. Nor is it to be thought but they would retain the ſame Order and Government in this their dark Empire, in which they were inſtated while they continued faithful ſubjects of the kingdom of Light. Now it is moſt certain, that there are different degrees of Dignity and Order among the good Angels; and S. Paul gives us an account of ſome of them, Col. i. 16. *For by him were all things created that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities or Powers -----*

And here it will not be amiss to give the Reader a short discourse of S. Jerome, as a Commentary upon these words of S. Paul, produced by Zanchy (if he have not miscited him) in his Treatise of Angels. *Nunc querendum est, ubi Apostolus hæc quatuor nomina, &c. i. e.* Now let us search where the Apostle found these four names written [Thrones, Dominions, Principalities and Powers] and whence he had them. For it is not just to think that he who was so well read in the Scriptures, should speak any thing that was not contained in those sacred Volumes. I suppose therefore that he either brought to light some secret Tradition of the Jews, or at least that he (understanding the Law to be Spiritual) put a more sublime sence upon those things which were written, as it were, according to the History and Letter. And that which is related of Kings and Princes, of Generals, Tribunes and Centurions in the Book of Numbers, and of the Kings, he knew was an Image or Embleme of other Kings and Princes; namely, that in the Heavenly Hosts there

there are Principalities, Powers, Dominions and Thrones, and other names of Offices; which we can neither name, nor I ſuppoſe Paul himſelf while in this earthly Body would enumerate. Now if there be Thrones and Dominions, Principalities and Powers, they muſt of neceſſity have Subjects, and thoſe that fear and ſerve them, and ſuch as may be protected by their ſtrength. Which diſtributions of Offices, are not only at preſent, but ſhall be in the world to come, that through ſeveral advancements and Honours, and Aſcenſions and Deſcenſions, Beings may proportionably ariſe or decline, and may be under ſometimes one Dominion, Principality or Power, and ſometimes another. We mortals that are quickly to be diſſolved into duſt and aſhes, if by the conſent of men we ſhould be made Kings, we have preſently as many diverſities and multitudes of attendants, as may more eaſily be conceived than ſpoken; and ſhall we think that God the Lord of Lords and King of Kings is contented only with one ſingle kind of Miniſtry? Thus far the Father in a Platonical ſtrain.

Mr. Mede somewhere speaks of an ancient Tradition among the *Jews*, that there are seven principal Angels which minister before the Throne of God, and are therefore called *Archangels*; some of them we read of, *Michael*, *Gabriel*, *Raphael* and (2 *Esdr.* 4. 36.) *Jeremiel*: Which seven principal Spirits are mentioned in *Zech.* 4. 10. where they are described to be *the eyes of the Lord which run to and fro through the whole Earth*. And perhaps *Daniel* instituted the seven chief Princes of *Persia*, that the *Persian* Court might resemble that of Heaven; for 'tis very probable (says that learned Author) that *Daniel* had a great influence in moulding the *Persian* Government. A notable place to this purpose, and which may indeed serve as a Commentary upon the forementioned Text in the Prophecy of *Zechary*, is that which *Apuleius* relates of the *Persian* Court: *Sed inter eos Aures Regiæ, & Imperatoris Oculi quidam homines vocabantur. Per quæ officiorum genera Rex ille ab hominibus Deus esse credebatur; cum*

See Revel.
1.4.

See Ezra
7.14.

In lib. de
Mundo.

— omnia

omnia quacunque ibi gererentur, ille Otacustarum relatione dicebat. i. e.

But among them there were certain men which were called the eyes and ears of the Prince: By which distribution of offices that King was thought by his subjects to be a God, forasmuch as all things that were done within his Empire he had knowledge of from the relation of the Otacustæ.

The same Tradition of the Government of the World by seven chief Spirits under God the great Monarch, is yet retained by the Persians inhabiting the borders of India.

The summ of all amounts to this, That since there is a subordinacy among the good Angels, and that they are not all of the same Power and Authority, it follows that even among the bad there was the like difference in their Order and Quality before their lapse, and that there can be no reason given why this distinction should not hold good amongst them now as well as before.

Varen. Description. Regni Japon.

C H A P. III.

That these wicked Spirits being supposed Rational Creatures, must needs be studious in diffusing their own sinful Nature upon all capable subjects, and thereby of enlarging the bounds of their usurped Dominions.

THE grand Prince of the Infernal Kingdom having so far successfully advanced his rebellious design in the seduction of infinite numbers of Spirits, of whom in the Ethereal Regions under God he might probably be the great *Hierarchal* head, and finding himself cast down from those happy Mansions, together with all his wicked Associates, must needs cast an envious eye upon the Kingdom of Light, and those bright Legions, who yet stood firm in their native innocence. And it cannot be thought but that those prin-

principles of Pride and Malice, and an immoderate thirst after Rule and Revenge being ſo fully awakened in him, would likewiſe edge him with a keen deſire of making further attempts upon the Kingdom of Light, and waging αἰδίου πολέμου, *an eternal war* with all thoſe powers he ſaw adverſe and croſs to his deſigns.

No ſooner was Man created, and as the beloved off-ſpring of God placed in *Paradiſe*, but that crooked Serpent winds in himſelf, and by his ſubtle wiles and gilded flatteries, deſpoils him of his beautiful Robe of Innocence, and throws his Honour to the ground. Of which Sacred ſtory the *Pagans* had gotten ſome knowledge, as appears from what *Pherecydes* writes, That the great *Damon* who waſted the Earth was a Serpent, and hence calls him ἐφιογενῆ and ἐφίοβρον, of a *Serpentine kind and generation*, ſetting mankind as it were in battel aray againſt God. And what miſchief he all along deſigned, and ſtill carries on againſt the race and poſterity of *Adam*, the *Hitories* of former Ages, and the
 preſent

present state of the World will easily inform us. So mightily did this grand deceiver, who abode not himself in the Truth, disseminate and diffuse his own wicked nature amongst men, that God the good and gracious maker of all things, designed to destroy the works of his own hands, and by an universal deluge wash away that poison wherewith this old Serpent had infected the Earth. But notwithstanding this the Tyrant kept still his hold, and with the increase of the world, increased likewise his own strength and dominion, making whole Nations to become his Vassals, and do him service. For what else can we think, when we read of whole Countries over-spread with wickedness and vice, barbarity and lust being adopted into their Laws, and practised in their most solemn Religions?

*Lib. 2. de
Abst.*

Porphyry tells us, that these airy Goblins delight in nothing more, nor contend more eagerly than *to be accounted Gods, and their Prince, that he may usurp the place of the most high*

high God. And this aſſertion of his is ſufficiently made good, in that they conſtantly commanded Sacrifices to be offered to them throughout the whole *Pagan* world. Nor did their boundleſs Pride think this a ſufficient inſultation over the calamitous ſtate of mankind, unleſs they offered up likewise to them their own blood. Thus we read in Hiſtories of Children, young Virgins and Men offered up in Sacrifice to theſe blood-thirſty Deities: Nay, even the more civilized *Romans* admitted the ſhedding of humane blood to *Jupiter Latialis*, which barbarous cuſtom continued to the time of *Juſtin Martyr* and *Tatian*. I need not inſiſt longer upon this, ſince the Sacred writings acquaint us, that God's own people were ſometimes ſo miſerably depraved and Paganized, as to ſacrifice *their Sons and Daughters unto Devils*. Pſal. 106.
37.

Nor is the uncleannefs and filthineſs practiſed among the *Pagans* in their Religious Worſhip leſs notorious. Inſomuch that thoſe very Feſtival days which were conſecrated
to

C.D.1.2.

c.9.

to the honour of the Gods, were celebrated with such spectacles, that grave *Cato* was ashamed to be present at them. It would be too tedious to recite the many obscenities acted in the *Pagan* Worship, and recorded in their own Authors; I shall therefore content my self with what *S. Austin* observes, from the filthiness used in the Sacrifices offered to *Cybele* the mother of the Gods, where he supposes that *Scipio*, if his Mother were a Goddess, and he were asked whether he would have such filthy spectacles as were used in the Worship of *Cybele*, to be part likewise of his mothers honour, he would certainly avow that he had rather have his Mother lye dead and senseless, than to live a Goddess, to hear and allow such Ribaldry: and that the worst man would be ashamed to have a Mother like that Mother of the Gods.

But you will say, to what purpose is all this? Surely only to shew the intolerable Pride and Insolence of the Dark Kingdom, and what delight they take, not only in the gratification

tification of their own Luſts and Paſſions, but in rendring mankind the unhappy and miſerable ſubjects of their contempt and ſcorn. And he that doubts whether their envy at the practice of true goodneſs, or their hatred of us be ſo great as is ſuppoſed; let him but conſider what *Grotius* ſpeaks concerning them; *That they procured all the miſchief they could to the worſhippers of the one moſt high God, by provoking both Magiſtrates and People to inflict puniſhments upon them. For when it was lawful for Poets to ſing of the Murders and Adulteries committed by their Gods, and for the Epicures to take away all Divine Providence, and any other Religion (though never ſo different in Rites) was allowed, as the Egyptian, the Phrygian, the Grecian, the Thuſcan, and the Sacred Rites of Rome; even then generally the Jews alone were made ridiculous, as appears by Satyrs and Epigrams written upon them; and ſometimes alſo ſuffered baniſhment. And as for Chriſtians, they were afflicted with moſt cruel puniſhments: No other*

*De Verit.
Rel. l. 4.
ſect. 3.*

cauſe

cause whereof can be given than that both these Sects did worship one God, whose honour was impeached by the multitude of such Gods as the Heathen adored; who did not so much vye one with another, as with him. Which is evidently confirmed by that expression of our Saviour Christ in his Epistle to the Smyrnian Church, *Behold, the Devil shall cast some of you into prison ----- i. e. the Pagans incensed and stirred up by the old Serpent the Devil.* And S. Peter describes him, not only by ἀντίδικος, one that brings as it were an Indictment or accusation against Men before God, but sets out the terrible-ness and destructiveness of his Nature, by that of a *roaring Lion, walking about seeking whom he may devour.*

C H A P. IV.

That the great end of our Saviour's coming into the World was to rescue men from the Tyranny, Slavery and Oppreſſion of the Dark Kingdom.

THAT the Apoſtate Prince of the Aiery Legions had miſerably enſlaved the World is already demonſtrated; nor is it at all inconſiſtent with the Righteous Oeconomy of Providence, to ſuffer thoſe to fall under his Dominion, whoſe treacherous counſels and inſpirations they ſo willingly hearkned to in their more happy ſtate of life. For what more warrantable piece of juſtice can there be, than that men ſhould taſte the fruits of their own doings? And ſince by choice and affection they liſted themſelves under the Government of the Devil, that now they ſhould ſuffer his barbarous

barous Tyranny and Domination, whether with or against their wills? And I remember that *Origen* somewhere tells *Celsus*, that it is no more incongruous for God to let the Devil Rule over whole Nations for sometime, than to suffer a Tyrant to preside over them: as some of the *Roman* Emperors were. But though this grand Usurper thought himself secure in thus Lording and Domineering over the greatest part of the World at his pleasure, yet in the fulness of time a conspicuous and most remarkable Providence appeared for the rescue of mankind, and the meek Lamb of God came down to break in pieces the Kingdom of Darknes, to dismantle all the strong holds, to reduce revolted Man to his former Fealty and Allegiance, and to take into his hands the Government of the whole world. That (as the Apostle speaks) to the Scepter of *Jesus* every knee should bow, of things in Heaven, and things in Earth, and things under the Earth. And that this was the design of the Incarnation of our Lord and Saviour,

S. John

Phil. 2. 10.

S. John assures us ; *For this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 1 Job. 3. 8.

For ſuch an effectual Engine is the Goſpel, where it is believed and entertained in the ſimplicity of it, to wind off men from their adherence to the Prince of Darkneſs, and to dethrone him from his unlimited power in the world, that upon the Preaching of the Seventy Diſciples, whom our Lord ſent forth, he tells them at their return, that the ſucceſs they had, was a *Præluſium* of the utter ſubverſion of the Kingdom of Satan, which ſhould at laſt as perfectly vaniſh and diſappear, as lighting that leaves no print or footſteps of it ſelf in the ſpacious Tracts of Heaven. Luk. 10. 18

And the event ſhewed the truth of things : For after many cruel oppoſitions made by the Dark Principality, Chriſtianity ſo far prevailed as to become the Religion of the Roman Empire, and the great Dragon, that old Serpent called the Devil and Satan, was caſt out with his Angels, neither was there place found any more in Heaven. Rev. 12. 8, 9.

D 2

niſm,

nism, or that whole Religious worship whereby the Devil had for so many Ages abused and enthralled mankind was abolished and destroyed, the Emperors becoming Christians.

*Lib. 2. de
Verit. Reli-
g.*

To this purpose *Grotius* discourses admirably, where he proves that the Miracles of our Saviour proceeded not from any evil Spirit, because that the Doctrine of Christ was quite opposite and contrary to bad Spirits. For it prohibits the worshipping of evil Angels, and dissuades men from all uncleanness of affections and manners, wherein such Spirits are much delighted. And this is also plain, for that wheresoever the doctrine of the Gospel was received and established, there followed the downfal of the worship of Demons and of Magical Arts: and one God was worshipped with a detestation of Demons; whose Power and Authority Porphyry acknowledges was broken by the coming of Christ.

In a word, our most Holy Jesus in all things opposed and walked exactly contrary to the Powers of Darkness, chastising by his humility the
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the pride of that great *Lucifer*, confronting by his innocency and purity the iniquity and uncleanness of the Black Society, and withdrawing abused mortals from the madness of Polytheism and Idolatry, and converting their hearts to the worship of the One only true God, who made Heaven and Earth. So that by the coming of *Christ* and the propagation of his most holy Doctrine throughout the world, men are brought from bondage and slavery to true liberty and freedom, from tyrannical and cruel Taskmasters, to the obedience of a mild and gentle Prince, and from the lowest dregs of misery to the height of happiness and felicity.

This only true Religion (saith S. Au- C. D. l. 7.
stin) is of power to discover that the c. 33.
Gods of the Gentiles are most unclean
Spirits, desiring upon the occasion of
some departed Souls, or under the
shapes of some earthly Creatures, to be
accounted Gods, and in their proud
impurity taking pleasure in Obscenities
as in Divine Honours, maligning the
conversion of mens Souls unto the true

A Discourse of the Polity

God. From whose beastly and abominable Tyranny a man then gets free, when he lays his belief upon Him, who by his rare example of humility declared from what height, and for what pride those wicked Fiends had their fall.

Perhaps it may not be unpleasant now to the Reader to refresh his mind with part of a Hymn written by *Synesius*, in honour of *Jesus*, and thus Paraphrased upon by a learned person.

O lovely Child, with Glory great array'd!

Sweet off-spring of the Solymeian maid!
Thee would I sing, and thy renowned Acts;

For thou didst rid the boundless flowry Tracts

• *Of thy dear Fathers Garden from the spoils*

Of the false Serpent, and his treacherous toils.

When thou hadst once descended to this Earth

A stranger wight 'mongst us of humane Birth;

After

*After ſome ſtay new voyage thou didſt
take,
Croſſing cold Lethe and the Stygian
Lake,
Arriv'ſt at the low fields of Tartara,
There where innumerable flocks do ſtray
Of captive Souls, whom pale-fac'd
Death doth feed,
Forc'd under his ſtiff Rod and churliſh
Reed.
Streight at thy ſight how did that ſurly
fire
Old Orcus quake, and greedy Dog re-
tire
From's uſual watch! whiſt thou from
ſlavish chain
Whole ſwarms of Souls to freedom doſt
regain.
Then 'gainſt thou with thy Immortal
Quire to praiſe
Thy Father, and his ſtrength to Hea-
ven to raiſe.
Aſcending thus with joy as thou doſt
fare
Through the thin ſkie, the Legions of
the Air
Accurſed Fiends, do tremble at thy
ſight,
And Starry troops wax pale at thy pure
Light.*

C H A P. V.

That though men by the Gospel are freed from that slavery under the Prince of Darkneſs, that yet he ſtrives to countermine the Kingdom of Light ; and when men will ſo far reject and deſpiſe the admonitions and aſſiſtances that God affords them, he may juſtly ſuffer them to be acted and guided by evil Spirits.

THough this mighty Antagoniſt of Heaven be in a great meaſure diſpoſſeſt and caſt out of his Uſurped Dominions, by that Illuſtrious *Heros* ſitting upon the white Horſe (as the Son of God is repreſented, *Revel. 19.*) and his victorious Armies, yet is his proud and haughty ſtomach no whit quelled, but rather exaſperated with a ſetled and confirmed revenge ; and therefore

fore reassembling his diſperſed Troops, and reuniting his broken and ſhatter'd Forces, he reſolves to regain that by policy which he could no longer maintain and keep by open ſtrength. Wherefore caſting and revolving in his mind many deep and direful Machinations, he finds nothing offering greater plauſibilities of ſucceſs, than to turn thoſe Engines that ſo ſorely batter'd his ſtrongeſt holds, againſt the poſſeſſors of them, and to make the Goſpel which was intended for the utter ruine and extirpation of his Kingdom, to be ſubſervient to the erecting and raiſing him a new Empire over mankind. And now the great Prince of Darkneſs walks in *Maſquerade*, and puts on the beautiful Robes of an Angel of Light, and appears amongſt the Sons of God, and raiſes up the depths of the accuſed policies of Hell, to make fruitleſs and of none effect the grand intent and purpoſe of our Lord and Saviour in the propagation of the Goſpel. And this he endeavours by inſtigating and ſtirring up men of bad prin-

principles and worse lives, to disseminate Heresies, and raise Schisms and divisions among Christians; labouring to extinguish that mutual love and charity which our Lord made the badge and character of his Disciples, and by degrees to bring on a general depravation and corruption in manners. These are some of the νοήματα τοῦ Σατανᾶ, the subtle machinations, the thoughts and counsels of the heart of Satan.

And with what successfulness he hath managed these artifices, let the Histories of the Christian Church in all Ages, even to this very day bear witness. For no sooner were the storms of persecution a little allay'd, and the Sun of peace and tranquillity shone with gentle beams upon the professors of the Gospel, but this Arch-enemy and deceiver was busie in sowing Tares, which too soon became fruitful, and grew up to a plentiful crop of Iniquity and licentious disorder. It is a sad face of things that *Eusebius* describes, speaking of the times immediately preceeding *Dioclesian* the last persecutor;

Eccles.
Hist. l. 8.
c. 1.

cutor; When the lives of Christians degenerated, through too much liberty, into softneß and sloth, and Christians hated and reproached one another, and with those weapons of the tongue invaded and fought with one another; when Bishops set upon Bishops, and people raised seditions against people; when hypocrisie and shews of piety filled all places, then by little and little the judgments of God, as they are wont, began to visit us; and when we used no means to appease God, but multiplied sin upon sin, as if God did not respect or consider our sins, and so there was nothing left among Christians but contentions, emulations, hatred, enmity, ambition, tyranny, ---- then, &c.

And the succeeding times were no whit better, till at length the Man of sin arose, by whom the Infernal King wrought an effectual depravation of the Christian Church, and revived the lively Image of Pagan Superstition and Idolatry. And though Reformed Christendom have cast off that yoke of Superstition and Idolatry, yet they labour under Intestine Dissentions, and crumble into

to Schifms and Factions, and (which is to be lamented, even with tears of bloud) provoke and exasperate, nay and frequently persecute one another through a bitter and intemperate zeal, for those things which all parties agree are no way essential to the Salvation of a Christian. Here one crying out zealously for *Paul*, there another for *Apollos*, and yonder a third for *Cephas*, and in the mean time condemning all others that will not follow their cry as Reprobates, persons only fit, like unprofitable burdens, to be sent out of this World, to try their fortunes in the next; as if there were no other way to Heaven, but by joyning with this or that particular Sect and Society of men. Now what are all these evils but various devices and stratagems of the Dark Kingdom to undermine the Gospel, and to defeat our Lord (if it were possible) of the success of all the pains he took in the Redemption of the World? How prosperously does the Cause of Darknes thrive, when men shall damn one another for opinions, and bite

bite and devour one another for trifles? When they ſhall profeſs Chriſtianity, and yet live like Heathens?

Now when God looks down from Heaven and beholds all thoſe Sacred methods and ways of recovering men out of the hands of the Devil undervalued and deſpiſed; when he ſees men wilfully ſhut their eyes againſt thoſe bright rays of Truth that encircle them, then in a juſt judgment he ſuffers them to fall under the power of Satan, and to be led away (as the Apoſtle ſpeaks) *with ſtrong deluſions*, to the occecation and blinding their very Reaſons and Judgments. And this inſenſate condition can never arrive to its full maturity and perfection, without the potent Energy and Activity of the Devil.

2 Theſ. 2.
11.

C H A P. V I.

That nothing hinders, but having full Possession of the Minds of Men, these Evil Spirits may likewise enslave their Bodies.

FOR the Possession of the Mind by such strong falshoods as shall lead to all Impurity of life and actions, may be as real a work of the Devil (though not so visible) as his inacting their Bodies. And if it might as well conduce to the interest and advantage of his Kingdom to make such visible discoveries of himself, by acting in the Bodies of men ; there is no question but such Possessions would be infinitely more frequent than they are. For the frame and temper of the Mind being the peculiar object of Divine Providence, it is certain that a man may lapse so far into wickedness and vice, as to forfeit this Care, and to turn him-

himself out of her Protection, and then he comes into the dominion of, and becomes a prey to the invisible Harpyes. And though these bodily vexations and infestations by evil *Demons* may sometimes befall others, yet they are more infrequent, and permitted by Providence for ends and purposes not readily discoverable by us. But when they are exercised upon deplorably wicked and profligate persons, those *Demons* seize upon and use but what is their own. Now that there have been such real Possessions of men by Devils hath been so fully attested by unprejudic'd persons in all Ages, that he cannot escape the suspicion of having imbibed some Atheistical principles that shall have the confidence to deny them.

But because there are many so staggering, fluctuating and uncertain in their Religion, that they can hardly be perswaded to believe the existence of such Spirits, or the association and confederation of men with these foul and unclean *Demons*, and that the Scriptures speak of Wizards,

zards, Witches and Magicians, by which we understand persons that combine with, and are confederate with impure Spirits, I shall endeavour to take off this grand Objection against those Sacred Writings, by shewing the possibility of the thing, that there have been in all Ages of the World such as have practised and entred into Familiarity with wicked *Demons*, and that the Scriptures are not therefore to be derided and exposed by profane Wits when they speak of these things, as matters of Fact and Reality, since true and genuine Philosophy asserts the same, and the wisest and most learned persons among the Heathens believed it, and that the Arguments and Objections against it are weak and frivolous, and betray the ignorance and unskilfulness of their Authors.

C H A P. VII.

Of Witchcraft.

THE Devil is not contented to abuse mankind at a distance, as it were, by all thoſe ways and arts and illuſions in offering temptations from without, and thereby ſeducing them from their obedience to God; but in all Ages thoſe impure Spirits have made uſe of capable ſubjects, with whom they have entred into a nearer union and ſtricter confederation; being firſt initiated into thoſe helliſh myſteries by ſome External ſolemnities, by which they ſurrender themſelves to the will and power of thoſe Aiery tyrants, and by ſeeming for a time to command, render themſelves Vaſſals to the mockery, cruelty, and unbridled luſts and paſſions of thoſe malicious Goblins for ever. And ſuch perſons are properly called Magicians, Wizards and Witches.

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Never-

*the which by long
Experience
He is Master
of ~ ~ ~*

Nevertheless it must here be acknowledged, that there have been (and doubtless are) a kind of *Necromancers* or *Magicians*, who are not like the common sort, not only grossly sunk and debauched in their lives, but also knowingly do homage to evil Spirits as such, for the gratification of their Lusts; but more refined Ones, who call themselves *Theurgists*, such as being in some measure freed from the grosser Vices, and thinking to have to do only with good Spirits; yet being proud and vain-glorious, and affecting wonders, and to transcend the generality of mankind, are by a Divine *Nemesis*, justly exposed to the illusions of the Devil or evil Spirits, cunningly insinuating here, and aptly accommodating themselves to them. Now such as these may have the assistance of wicked Spirits (though they know them not to be so) in the performance of many strange and wonderful things, without any such solemn compacts as those fouler and grosser Sorcerers enter into. And though *Porphyry* and some

(As Dr Dee)

ſome others did diſtinguiſh theſe two ſorts, ſo as to condemn indeed the groſſer, which they called *Magick* or *Goety*, but allowed the other which they termed *Theurgie*, as laudable and honourable, and as an art by which they received Angels, and had communication with the Gods: Yet *S. Auſtin* aſſures us they are both damnable, and bound to the obſervation of false and filthy Devils inſtead of Angels: which he further proves by relating a memorable ſtory out of *Porphry*, of a certain *Chaldean* who (good man) complained that all his endeavour to purge his Soul by theſe *Theurgick* conſecrations was fruſtrate, by reaſon a great Artiſt envying him this happineſs, adjuſed the powers he was to deal with by holy Invocations, and bound them from granting him any of his requests. Of this ſort were probably *Zoroaſter*, *Apollonius Tyanus*, *Apuleius*, and ſome others of later times.

*C.D.l.10,
c.9.*

For a more diſtinct and orderly procedure in this Chapter, I ſhall conſider theſe three things.

E 2

1. Firſt,

A Discourse of the Polity

1. First, the account which the Scriptures give of Magick or Witchcraft. In the Law of *Moses* a severe punishment no less than Death it self is ordained for Necromancers, Wizards and Witches, and such as have commerce with familiar Spirits, *Levit. 20. 27.* And the people of *Israel* are expressly forbid to consult with any such, *Levit. 19. 31. Dent. 18. 10, 11.*

Now it seems very dilute and insipid to direct the intention of these Laws only against Juglers, Miracle-mongers or Impostors, as if it were impossible in the nature of the thing that there should be any confederation of men with evil Spirits, and that all those strange effects performed by Necromantick Arts, and truly supposed to be brought to pass by the assistance of those ἀπατεῶνες δαίμονες, malicious and deceitful *Demons*, with whom the Magicians are confederate, are only Prestigious delusions and tricks, as it were, of *Leger du maine*.

For first, the reason of the Law it self shews it to be of a higher and greater

greater importance, *Deut. 18. 12.*
For all that do theſe things are an abo-
mination to the Lord: and becauſe of
theſe abominations the Lord thy God
doth drive them out from before thee.

And ſurely nothing can be a greater
 and more hainous wickedneſs, than
 for a man to forſake the guidance of
 an Almighty Providence, and have
 recourſe upon all occaſions to thoſe
 wandring Goblins, who intend no-
 thing leſs than the deſtruction of all
 thoſe that have to do with them.

And that which adds a further
 confirmation of the greatneſs and
 Maſteſty of this Law is, what the
Jews themſelves ſaw before their de-
 parture out of *Egypt*, that is, the
 oppoſition made againſt *Moses* by the
 Magicians of *Pharaoh*; whoſe mi-
 racles were not Juggles and Impo-
 ſtures done by ſleight of hand, but
 real things produced and effected
 by the aſſiſtance of evil Spirits. For
 had they been otherwiſe, they might
 ſtill have gone on, and not cried
 out, *This is the finger of God*, when a
 power tranſcending theirs reſtrained
 and overruled them. And indeed

whoever considers aright the frame of the Polity and Kingdom of Darknes, how far those evil *Demons* have degenerated from all Goodness and Righteousness, and how studious they are to promote and disseminate a Spirit and Nature of Wretchedness and Vice, and withal how deadly and implacable foes of mankind, and how ready at all turns to wait upon either the fond curiosity or more deliberate and designed purposes of those that will be tampering with them, will not easily allow the concernment of these Laws to be so low and trifling as to look only at Juglers, Cheats and Impostors. But there having been such among the *Pagans* who surrounded the *Jews*, as really practised Sorcery, and entered into familiarity with wicked Spirits, it is certain that such are here likewise meant by *Moses*. And therefore

In the second place, the words themselves do properly bear that sense: For *Mecaseph* denotes alike Magicians and Inchanters, and both these are called in Scripture *Melachim*,

ſim, which word is from *Lahas ſuſurravit*, becauſe thoſe perſons did by whiſpering or muttering converſe with or deſire the aſſiſtance of *Dæmons*.

The other word *Ob* will beſt be explained by πύθων & πνεῦμα, *the Spirit of Python*, or by the ἐγχαſτρίμυθοι, *belly-ſpeakers*, i. e. thoſe out of whoſe bellies (as the Oracles out of Caves) the Devil ſpake. Of theſe *Photius* gives an account in his *Epistles*: Τὸ ἐμφωλεῦον τῇ ἀνθρωπίνῃ γαστρὶ πονηρὸν, καὶ ἄξιον ἢ κοπροδύκον οἰκῆν, ἀκάθαρτον πνεῦμα, λίαν ἐμπερῶς προſωνομάκαſιν Ἐγχαſτρίμυθον, *The wicked and unclean Spirit, that inhabits a mans belly as a Serpent his hole in the Earth, and being unclean is fit to dwell in that place which is the receptacle of Ordure, they appoſitely call Engaſtrimuthus*. And of this kind of Devil (ſaith he) which loves to dwell in the Ordure both of men and women, λαόπλανον ᾧτο καὶ τῇ ἐσχάτῃς ἀπολείας τοῖς προſέχειν αὐτῷ ἀναπειſμένοις πρόξενον i. e. *It is a great deceiver of people, and Author of deſtruction to all that give ear to it.*

See Doctor
Ham-
mond upon
Acts 16.
16.

These the Hebrew calls אֹרֶן from אֹרֶן, *the belly*; and the reason is rendred by Galen, because they speak without opening their mouth, and so seem to speak out of the belly.

2. The second particular to be insisted upon is this, *That nothing hinders in the reason of the thing it self, but that there may be real confederations and contracts betwixt wicked and wretched Persons and evil Spirits.* To this purpose we must know that the Devil hath all along endeavoured to Ape and Imitate the actions of God Almighty, and to deprave the Institutions he appointed in his Worship to perverse and wicked ends. Thus because Sacrifices were offered to the True God, the Arch-Fiend commands likewise the same to be done to him: And as God sometimes by fire from Heaven declared his acceptation of the Sacrifices performed to him; so this likewise hath been counterfeited by the Devil, as in the Sacrifice offered up to Jupiter by the Rhodians; And at Hierocæsarea, and Hypapæ (saith Pausa-

Pausanias) wood laid upon the Altar, is commonly set on fire, without putting fire to it, only at the mumbling of some few words by a Priest. Moreover *Solinus* reports the same of the *Vulcanian* Hill in *Sicily*, where when the Sacrifice is prepared, *ab ipso Numine fit accendendum*, the green wood fires of it self, and the Deity by consuming the Sacrifice by fire gives a testimony of his acceptance of the Oblation. And upon some Mountain in *Africa* (if I misremember not) the *Cacodemon* offers himself to those who for certain days have duly prepared themselves, *splendidâ circumfusum nube*, environ'd with a bright cloud, an imitation doubtless of the Divine Presence manifested by a cloud upon the Tabernacle of the *Jews*, or that which overshadowed the Disciples at the Transfiguration of our Saviour.

Now as the Sacrifices offered up to the true God of *Israel* were Federal Rites, and those that did partake of them did thereby enter into a Covenant with God to become his servants, and obey his Laws ; so the
Aiery

Cited by
Mountague
Diarr.
against
Selden.

Aiery Principality hath Mimically observed the same thing, and those that offered Sacrifices to *Demons* were supposed by partaking of those Sacrifices to enter into a stricter league and familiarity with those evil Spirits. And as all Covenants between God and Men have been performed by certain sensible Rites and Ceremonies (the nature of man in these Earthly Bodies requiring that it should be so) in like manner have all the mutual compacts and stipulations between wicked men and Devils been transacted by some sensible ways and signs or other. If therefore in all confederations between men and superior and invisible Powers there have been some External and visible Ceremonies, whereby these Confociations have been ratified and confirmed, why should we startle so much at the intimacy and familiarity of an impure and foul Spirit with a Wizard or Witch? Nay though there should intervene to complete the Hellish Contract some such External Rite as the drawing of blood from those wretched persons

persons by the wicked *Damon*? For the drinking of bloud hath ſometimes been made uſe of by Conſpirators and other wicked persons as the ſtrongest Sacrament and Tye of a mutual Confederacy that could be imagined: Thus *Plutarch* in the life of *Valerius Publicola* relates, that the Conſpirators againſt *Brutus* and his fellow Conſul bound themſelves one to another by a great and horrible Oath, drinking the Bloud of a man, and ſhaking hands in his Bowels whom they would Sacrifice. And that the *Gnoſticks* and *Nicolaitans* made uſe of the like Ceremonies is recorded by *Eusebius*, *Epiphanius*, and others; whoſe impious Transactions gave occaſion to the Heathens to object *Thyſtean* Banquets againſt the Chriſtians. Of the *Cataphryges* *S. Auſtin* in his Catalogue of Hereſies tells, that they are ſaid to have very abominable Sacraments; for they celebrated their *Eucharist* with the Bloud of an Infant of a year old, which they forced out of his body by pricking and making ſmall wounds, mixing it with
flour,

flour, and so making bread of it. And what reason have we to think that there may not some such damnable solemnity be used in the compacts between Magicians and these filthy *Demons*? The result of all then is this; If there have been Confederations and Compacts between men and Devils transacted and performed by sensible signs, then there may still be an Agreement or Confederacy between an evil Spirit and a Witch.

3. Thirdly, we are to take notice, *That there are divers Degrees of these lapsed Spirits, and that they suite themselves according to the tempers and constitutions of the persons they deal withal.* This I have in part already discovered, but shall now prosecute it a little further: wherefore though the whole Army of these wicked Spirits that rebelled against God (how numerous soever) be cast down from the Ethereal Regions, and confin'd within the Atmosphere of the Earth, partly by a Divine Decree, and partly urged by the Fatal necessity of their degenerate natures, yet
their

their propenſions and inclinations are not all alike, but are as various and different as thoſe of mankind.

Pſellus from *Marcus* the Eremite (a περί ἐνερ.
δαίμό-
νων.) relates ſix kinds of

Demons; the firſt Fiery, called *Leluvion*, i. e. *Nocturnal Fire*, and theſe

wander in the top of the Aiery Region, yet far beneath the Moon: The

ſecond are Aiery, whoſe Manſions are theſe lower Regions nearer to

us: The third are Terreſtrial, dwelling upon the Earth, and peril-

lous foes to mankind: The fourth are Aquatick or watry, keeping their

haunts about Rivers, Lakes and Springs, drowning men often, rai-

ſing ſtorms at Sea and ſinking Ships: The fifth ſort are Subterranean, li-

ving in Caverns and Hollows of the Earth, often hurting and killing

Well-diggers and Miners for Me-

tals, cauſing Earthquakes and Erup-

tions of Flames and Peſtilent Winds: The laſt and worſt ſort are thoſe

light-hating Ghoſts or night-walk-

ers, the dark and moſt inſcrutable kind, and ſtriking all things they meet with cold Paſſions. And all

theſe

these *Demons* (saith he.) hate both Gods and Men, but some worse than others.

But whether there be just so many kinds is not at all material, certain it is, that among that degenerate crue their Humours and Passions are various and different, and so are fitted for the undertaking different Employments, according as the great *Divan* or superior Council of Darknes shall order and allot them. And these *Demons* take care to sute themselves to the tempers of those they have familiarity withal; and the Devils with whom *Apollonius* conversed might be far different from those fouler and grosser Fiends that attend a wicked Sorceress, daily sucking her bloud, and nestling in her loathsome rags.

To carry on this a little higher; A deep Contemplator that considers the frame of the World, and the several Beings contained therein, together with their mutual relations, affections and dependences upon one another, shall find that there is a certain Sympathy running through the Universe,

Univerſe, whereby Superior things act upon Inferior ; and this is continued through the whole material Creation by that Plaftick nature that pervades the whole, and being life and activity, and conſequently incorporeal, acts fatally and Magically, that is, without any expreſs conſciouſneſs of what it does. From hence ariſes a kind of union that combines and makes a continuation between all things in Nature, which the *Platonists* ſignified, when they ſaid the whole World was μέγας γόης, *the great Magician* or *Inchanter*, and this they called *Natural Magick*, that is, the *Concords* and *Discords*, or *Sympathies* and *Antipathies* of Nature, as may be ſeen in ſeveral inſtances. Now as in Nature there is ſuch a Conſpiration, ſo likewise in Moral Agents, whereby things are carried by a certain *Aſſimilation*, according to the temper and diſpoſition of the mind : Thus wicked men do by a kind of harmony or agreeableneſs of Nature invite and draw wicked Spirits to their *Aſſociation* ; and this *Magnetism* is raiſed and Invigorated

vigorated by a deep grounded exorbitancy of the Passions and Affections; so that a person deeply immersed in Envy and Malice, and edged with a sharp desire of Revenge, does as naturally call and sollicit an evil *Damon*, as the cries and shrieks of dying Beasts will gather the rest of the same Species to their assistance.

C. D. 1.8.
6.24.

Nor is there any greater difficulty in conceiving that an impure Spirit may thus be sollicitated into a confederacy with a Witch (being otherwise sufficiently prompted to such villany by their own wicked natures) than that an evil *Damon* should be called down by certain Charms and Previous Consecrations to inhabit an Image. For this latter *S. Austin* cites a passage out of *Hermes Trismegist*; *Wherefore our Fathers erring exceedingly in Incredulity concerning the Deities, and never penetrating into the depth of Divine Religion, they invented an Art to make Gods, whereunto they joyned a Virtue out of some part of the Worlds Nature, like to the other: and conjoyning these two, because*

cauſe they could make no Souls, they framed certain Images, whereinto they called either Angels or Devils, and ſo by theſe myſteries gave theſe Idols power to hurt or help them.

Having thus far ſhewed that there have been in all Ages ſuch perſons as we call Witches or Magicians, not only from the account which the Holy Scriptures give of them, but from the Nature and Reason of the thing it ſelf, and by rational evidence made good the poſſibility of a Confederation between Men and wicked *Demons*; there remains no more now but to answer thoſe Objections, and refute the Arguments, in which ſome ſo mightily triumph, that they think nothing is more plain than that Witchcraft is a mere Fiction and Impoſture, and a ridiculous piece of non-ſence, which it is greatly to be feared is thus far improved to caſt a contempt upon the Sacred Scriptures, and to explode the Being of Spirits as Creatures rather exiſting in mens Brains and Imaginations, than any where elſe in the Univerſe, and by degrees to make Religion a meer cheat and deluſion. F OB-

OBJECTION I.

That these Witches are supposed to be present at their Nocturnal Conventicles and Diabolical meetings, when their Bodies are at home; which is impossible.

Answ. **T**HIS Objection proceeds either from ignorance, or misunderstanding the nature and powers of the Soul, whose union with the Body is not by Cogitation and Will (for then there might be an actual separation whenever men pleased) but fixed in some lower Power, which chains and links the Soul to the Body, even against her will in acute and sharp Diseases: And this union is upon certain terms and conditions, which so long as they continue unbroken and inviolate, the Soul is confined to her Earthly mansion and habitation; but when these laws and conditions shall be infringed either by external violence or the prevalency of a Disease, or some other enormous and
extreme

extreme diſorder and perturbation in the Body, then ſhe diſlodges, not by explicit Will and Counſel, but by Neceſſity and Constraint, becauſe the Body is no longer tenantable or capable of her reception; and then enſues that which we properly call Death, which (as that acute Philoſopher *Des-Cartes* rightly concludes) never happens through any defect or fault of the Soul, but only becauſe ſome of the principal parts of the Body are depraved and corrupted: And the difference (he ſays) between the Body of a living Man, and that of a dead one, is much what the ſame as between a Watch or any other *Automaton* (that is, any kind of Machine that moves of it ſelf) wound up, having of it ſelf the corporeal principle of thoſe Motions for which it was intituted, with all things requiſite for its action; and the ſame Watch or other Engine when it is broken, and the principle of its Motion ceases to act.

*De Paſſi-
on. Par. 1.
Ar. 6.*

From hence it will appear, that there is no impoſſibility in the thing, nor any ſuch inextricable difficulty

in conceiving how the Soul may actually separate from the Body for some time without ensuing Death. For the further clearing of which there are these two things required ; 1. To shew how the necessary Functions of life may be conserved and kept up while the Soul is separate from the Body. 2. To consider what those things are which may cause a Temporaneous disunion and disjunction of the Soul from the Body.

First then it will not seem at all strange that the principal Functions of life should be performed for some time without the presence of the Soul to them who will admit of the principles of the *Cartesian* Philosophy, which supposes that the Soul contributes nothing to any of those Motions in the Body, which depend not upon actual Will and Cogitation. And if withal we suppose Brutes to be but Machines or *Automata*, it will be very clear that all those Motions which we call Vital in the Body may be performed without the actual presence of the Soul.

But

But if this ſeem harſh and irrational to them, who imagine bare Mechanism to be an incompetent cauſe for the production of ſuch effects; and that the *Syſtole* and *Diſtole* of the Heart which later Anatomists have found to be a Muſcular Conſtriction and Relaxation, and the Circulation of the Bloud through all parts of the Body, muſt proceed, not from a Mechanical but Vital principle: They may be pleaſed to conſider that in Nature there is a certain *Vis Plaftica* (or rather Nature it ſelf is it) a *Plaftick Power*, or Inconſcious, Incorporeal life, which paſſing through the Univerſe, governs all the Motions of Matter every where, according to ſuch laws fatally impreſt upon it, and reconciles the enmities and contrarieties of particular things, bringing them into one general Harmony in the whole; and ſtrikes the firſt and Rudimental lineaments in the formation of the Bodies of Animals; and laſtly, may by particular Souls or Spirits be ſo far rapt and drawn into conſent, as to work ſtrange effects,

fects, not only upon their own, but upon separate and distant Bodies: Now by this Hylarchical principle or Plastick nature, so many of the vital motions of the Body may be kept in play as shall render it as fit and convenient for the Inhabitation of the Soul at its return, as it was when she dislodged and separated from it.

In answer to the second particular it may be said, that it is possible the Soul may be rapt from this Terrestrial Body, and carried to remote and distant places, from whence she may make a Postliminiar return, by either of these two ways: 1. From a vehement affection or deep imagination piercing into the very lowest of her Powers. 2. By the assistance and activity of a more potent Spirit.

While a House is standing whole and entire, the occupier of it may go out and in and still keep the possession; but when it is either thrown down and broken by an external violence, or falls to pieces through the rottenness and consumption of its parts,

parts, he muſt lye in the ſtreets, if he cannot get another dwelling: Such is the condition of the Soul in reſpect of the Body, whoſe principal parts in which conſiſt the ſafety of the whole being corrupted, ſhe haſtes away, never to return till it be rebuilt; But while they remain firm and ſafe, ſhe may be carried out by ſtrong and powerful affections, and re-enter and dwell there as before. Nor is any Deſire or Velleity whereby many will ſay they would ſain go out of their Bodies to ſome diſtant place, though without any more potent affection than to try the experiment, enough to cauſe a ſeparation, but it muſt be ſo ſtrong and vehement, and ſo far imprint it ſelf upon the imagination, as to reach that Plaſtick Faculty by which the Soul is connected to the Body, and theſe cords being looſened and untied, ſhe may without any difficulty paſs into the open Air.

And he that conſiders the ſtrange and wonderful effects of Imagination even upon theſe our Earthly Tenements, will have no reaſon to doubt

but the same Power may extend to a Temporary disjunction of the Soul from the Body. Common experience shows how the *Pica* or longing of a pregnant Woman will by a keen Fancy stamp and impress the character of the thing so passionately desired upon the Child in her womb. I will not take upon me to maintain the truth of all those strange effects attributed to the strength of Imagination by *Fienus*, *Cornelius Agrippa* and others; though I must confess so much is said by them as to matter of Fact, as may satisfy a free and unprejudicated mind, that the power of Imagination even upon these gross and unwieldy Bodies is much greater and more notable than is by many supposed.

Cornel. Agrippa. de Occult. Phil. l. 1. c. 64. Del-Rio Disquisit. Magick. Gader. Doctr. Ari. & Plat.

But if any one shall so far distrust the truth of such stories as to rank them among *Legendary Fables*, let him consider what other could be *Jacobs* intent in that device of his in placing piled and straked Rods before the flocks at the watering-places, but only to heighten and invigorate the Imaginative Faculty of the Ewes at the time of Conception. Now

Now that this hath actually happened, namely that the Soul hath been carried from the Body, and after ſome time returned again, the relations of diſinterreſted perſons would induce us to believe. And it is very probable that upon a due ſearch into the Cauſes and Natures of things, it may not ſeem incredible what *Cardan* relates of himſelf, that he could when he pleaſed fall into this ἀπαρpe-
σία, Diſjunction or Abreption of his Soul from his Body. A thing which is credibly reported of the *Lappians*, who lying as it were in a Trance for ſome hours, will give a perfect account of affairs at three hundred miles diſtance, and by ſome evident token give aſſurance of their being in ſuch places. To which if we ſhould add the ſtory of *Phareus Pamphylius* recorded by *Plato*; of *Hermotimus Clazomenius* by *Pliny*, and of *Soleus* by *Plutarch*, it will at leaſt aſſure us, that grave and wiſe Perſons, did not think ſuch an ἀπαρpeσία as is here contended for to be altogether a thing ſo monſtrous and incredible.

The

The other way whereby a Soul may be withdrawn from the Body and brought back again, is by the efficiency and activity of a more powerful Spirit. And hitherto some learned men refer that of *Ezek. 37. 1.* *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley -----* And though S. Paul deliver it doubtfully, as not knowing whether he was *in the body*, or *out of the body* when he was rapt into the third Heaven, yet so much at least may be gathered from the Apostles words, that in his judgment such an *ἀραιεσία* or Disjunction of the Soul from the Body without ensuing Death was possible. To this head may likewise be referred the detestable and nefarious Conventions of Witches with wicked Spirits; those officious *Demons* loosening the Continuity or *Vinculum* between Soul and Body, by which means they pass freely and securely to the general *Rendezvous*. But here I would not so be understood as if I thought that Witches did never bodily assist at the
 perfor-

performance of their Hellish Rites, but only that ſometimes they may be preſent at them, when their Bodies are at home; perhaps among other reaſons, that they may act with more ſafety and ſecurity, and the better preſerve their necks from the halter. And though theſe diſcoveries are in a great meaſure owing to the confeſſions of Witches, yet when theſe confeſſions are voluntary and unconſtrained by any Racks or Torments, and proceed from perſons of perfect health of Body, and no way diſturbed in their Rational Faculties, it is too open and pitiful a ſham to aſcribe them to the effects of Dotage and Melancholy; ſince upon the ſame grounds it may be affirmed, that the ſoberest actions of our lives are but dreams; and all Hiſtories paſt, and preſent relations of matters of Fact (eſpecially if they refer never ſo little to the Being of Spirits) may be concluded by an *Atheiſtical Foppe* to be no other than melancholick deluſions.

OBJECTION II.

*That these Airy Spirits are too remote,
and of a Nature too sublime to have
any Communication with Mortals.*

TO this it is replied, 1. That those who are at the furthest distance from us never exceed or go beyond the Regions of the Air, being fetter'd and chained within the Atmosphere of the Earth by that Divine *Nemesis* that casts them thither; and here the grand Prince of Darknes hath seated his Throne, and from hence casting his envious eyes upon Earth, like a Vultur, descends wherever he spies his prey. Nor will the sublimity of their Nature be a sufficient security to frail Mortals from their revenge and malice, since lust and ambition balk no employments, but will undertake the most sordid offices to compass their desired Ends. And that state-ly Apostate who once disdained not to insinuate and couch himself in the winding Spires of a hateful Serpent,
the

the better to allure and deceive the innocent credulity of *Eve*, we have no reason to think that to gratifie his revenge and luſt, he will abhor the ſociety of a Witch.

2. It is affirmed that there have been perſons bodily acted and poſſeſſed by evil Spirits: which is not only atteſted by the many relations of the *δαμονιζόμενοι*, *Demoniacks*, that is, men poſſeſſed with Devils, or infeſted by them, recorded in the holy Scriptures in our Saviours time, but confirmed by later Writers of unexceptionable credit and veracity, that it were a perfect piece of impudence to go about to deny and out-face them. And I do not doubt but a curious Obſervator may find ſome freſh inſtances even in our own Times; But this hankering after the bare Mechanical cauſes of things, and not acknowledging any higher principle than Matter and Motion in the Univerſe, the very dregs of Atheiſm, hath caſt ſo much duſt into ſome mens eyes, that thoſe effects which really proceed from the Activity and Energy of Incorporeal Beings,

ings, are by them ascribed to Frenzy and madness, or some other Bodily disease. Though it be true which is asserted by a very learned Author of our own, that the *Jews* in our Saviour's time, as they did not suppose all Mad-men to be *Demoniacks*, so neither all *Demoniacks* Mad-men; we reading of Devils cast out from others besides Mad-men; and of a Woman which had a Spirit of *infirmity* only, and was bowed together, and could not lift up her self, which is said by our Saviour *Christ* to have been *bound by Satan*.

To which purpose this learned person gives a notable instance of a Demoniackal possession out of *Fernelius*, a very experienced Physician, who was an eye-witness thereof: A young man of a Noble Family, who was strangely convulsed in his Body, having sometimes one member, and sometimes another, violently agitated, insomuch that four several persons were scarcely able to hold him; and this at first without any distemper in his head, or crazedness in his brain. To whom *Fernelius*, with other

other ſkilful Phyſicians being called, applied all manner of remedies; Bliſters, Purgations, Cupping-glaſſes, Fomentations, Unctions, Plaiſters and ſtrengthening Medicines; but all in vain. The reaſon whereof is thus given by the ſame *Fernelius*, *Quoniam omnes longe aberamus*, &c. i. e. Becauſe we were all far from the knowledge of the Truth. For in the third Month it was firſt plainly diſcovered to us, that it was a certain *Damon*, who was the Author of all this miſchief. He manifeſting himſelf by his ſpeech, and by unuſual words both in *Greek* and *Latin* (though the Patient were altogether ignorant of the *Greek* Tongue) and by his revealing many of the ſecrets of thoſe who ſtood by, eſpecially of the Phyſicians, whom alſo he derided for tormenting the Patient in that manner with their fruſtraneous Remedies.

By which it is apparent, that neither the fancied remoteneſs and diſtance, nor yet the ſublimity of their natures is any bar to theſe wicked Spirits from having Communication
with

with us Mortals, and that this Objection is vainly urged against the Being of Witches.

3. But to give it all the strength that may be, it is further answered, that it is not necessary to suppose the Grandees of the Airy Principality to trade with Witches, but that the Souls of extremely wicked persons after their release from the Body may do those feats. For whether we suppose that such as in this life have incorporated themselves into the Dark Society by all manner of villanous and flagitious actions, are, when loosened by Death from their Terrestrial Bodies, the Vassals and Slaves of those crafty *Demons*, whose cursed inspirations and counsels they so eagerly followed, and so by them are employed in these abominable offices; Or whether the proclivity of their own Natures to all enormous wickedness, may not induce them to attempt Familiarity and Society with Sorcerers and Witches, especially since those radicated and confirmed habits of Vice contracted in this life are rather heightened and increased

creaſed than any way diminished or abated by the releaſement from the fleſh, and conſequently it may be accounted by them a pleaſant ſport and paſtime to tempt and inveigle ſuch deſolate and forlorn Mortals : Either of theſe ways are ſufficient to beget a probability, that thoſe *Familiars* of Witches to whom they have linked themſelves, may be no other than humane Souls deeply ſunk and drowned in wickedneſs.

OBJECTION III.

That it ſuppoſes Witches by the help of evil Spirits may do real Miracles.

Anſw. **T**Hat the Poets of old have aſcribed ſtrange and incredible things to the power of Magick and Sorcery is plain : *Virgil* introduces *Dido* ſpeaking thus to her Siſter *Anna* : *Æneid. 4.*

*Hinc mihi Maſſyla Gentis monſtrata
Sacerdos,
Hæc ſe carminibus promittit ſolvere
Mentes,*

G

Siſtere

*Sistere aquam fluviis, & flumina ver-
tere retrò,
Nocturnosque ciet manes, mugire vi-
debis
Sub pedibus terram, & descendere
montibus ornos.*

And the Witch in *Ovid* boasts that
she can perform as much ;

Metam. *Cùm volui, ripis ipsis mirantibus, am-
l.7. nes
In fontes rediêre suos, concussaue sisto,
Stantia concutio cantu freta, nubila
pello,
Nubilâque induco, ventos abigóque
vocóque,
Vipereas rumpo verbis & carmine fau-
ces,
Vivâque saxa, suâ convulsâque robora
terrâ,
Et silvas moveo, jubeoque tremiscere
montes,
Et mugire solum, manesque exire se-
pulchris.*

But notwithstanding the extravagant
fancies of Poets, *S. Austin* a grave
and learned writer gives so much
credit

*C.D.l.8.
c.18.*

credit to that of *Virgil* [*Eclog. 8.*]

Atque ſat as aliò vidi traducere meſſes,

of the transportation of whole fields of Corn by the power of Witchcraft, that from the Authority of *Tully* (he ſays) it was recorded in the twelve Tables of *Rome's* ancient Laws, and a puniſhment proclaimed for all ſuch as uſed it. And *Apuleius* when accuſed of Magick before *Claudius Maximus* Prefect of *Africa*, ſeriouſly urges the Laws of the twelve Tables againſt Witchcraft in his defence, and ſays that Magick was there forbid, *propter incredundas frugum illecebras*, by reaſon of the incredible bewitching of Corn. And whereas a late Author brings in *Seneca* reprov- ing the credulous ſimplicity of elder Times in the framing thoſe Laws, in theſe words of his ; *Et apud nos in lege Duodecim Tabularum cavetur, ne quis alienas fruges excantaret ; rudis adhuc Antiquitas credebatur, & attrahi imbres cantibus & repelli, quorum nihil poſſe fieri tam palam eſt, ut ejus rei cauſa nullius*

Apolog.

Nat. Quæſt. l. 4.

L. 13.

Philosophi Schola intranda sit. It is certain that the opinion of *Seneca* signifies little in this case, he being no better than a *Cosmo-plastick* Atheist, *i. e.* he made a certain *Plastick* or *Spermatick* nature, devoid of all Animality or conscious Intellectuality, to be the highest Principle in the Universe. And though *Pliny* were alike Atheistical, yet he relates as matter of Fact, that *Vettius Marcellus*, *Nero's* Harbinger, had an Olive-yard in the *Marucine* fields, that removed quite over the highway, and that whole Farms went out of their places, and seated themselves elsewhere.

Now though I am as far from giving credit to Poetical fictions as any, and do as little believe that a Magician can cause the Moon to descend from Heaven, as that *Mahomet* once brought her into his sleeve, or that the charms of a Sorcerers can make the world torpid & benumm'd, stop the motion of the Earth, bring a paleness over the Stars, or turn Day into Night; yet I see no reason that should move me to think that a Magician

Magician or Sorcerer by the aſſiſtance of wicked *Demons* cannot work a real Miracle, but that all thoſe ſupernatural effects which they are at any time the cauſes of ſhould be mere Juggles and Impoſtures. For certainly the Miracles wrought by the *Egyptian* Sorcerers were as really ſuch as to the truth of them, as thoſe wrought by *Moses*; here only lies the difference, that *Moses* his Rod devoured theirs: and the Miracles produced by him were greater, and of a higher nature, as well as more numerous than theirs, which was a ſufficient evidence, that they proceeded from God, and were not done by the Powers of Darkneſs: And the Magicians themſelves confeſſed as much; for when they ſaw their power tranſcended, they freely acknowledged the Preſence of God in the Miracles of *Moses*.

And if it be alledged here, that by this means there will be no way left to diſcriminate between Divine and Demoniſcal Miracles, and that we are as much obliged to believe the Miracles of that *Archimago, Apolloni-*

us *Tyaneus*, as those of our Saviour and his Apostles, it may be replied, that

L. 2. That pious and learned Father *Origen* in his Book against *Celsus* gives us a double Test to try and examine Miracles by :

1. From the life and manners of the person that performs them ; As if he be of an innocent and virtuous life and conversation, and that his behaviour and deportment do not contradict any of the plain principles of Morality, which are legibly engraven in the breasts of all mankind.

L. 3. 2. From the effects of the Miracles themselves ; whether they be for the good and advantage of men, and tend to the suppression of Iniquity and Vice, and begetting a true faith in God. Therefore the Father arguing against the fabulous Miracles of *Aristeus*, he tells *Celsus* that he cannot produce any profit or good that ever came to mankind by those supposed Miracles. Whereas the Miracles of *Christ* and his Apostles were not only for the good and advantage of particular persons, but of
of

of the whole world ; God thereby recommending an Heavenly Doctrine which should heal the disordered and distempered minds of men, and correct and amend their manners, restoring decayed Righteousness, and bringing them from the Tyrannous Kingdom of Satan to the meek and holy Government of his Son *Jesus*.

Which gives us not only security enough from being imposed upon by the false Miracles of Magicians, that are wrought for corrupt ends and designs, but likewise sets us in a mean between Atheistical Incredulity that believes nothing, and the over-fond Credulity of others, that give credit to every thing that is reported of Necromantick Sorcerers. Following herein the singular modesty of *Plutarch*, who speaking of miraculous things related by many, concludes, that *for such matters it is dangerous to give too much credit to them, as also to discredit them too much.*

In Vit. Camilli.

OBJECTION IV.

That it gives evil Spirits and Witches too great and exorbitant a power over mankind, in that it supposes that these wicked Dæmons may afflict the Bodies of others with divers diseases and torments, that they may raise Thunders, Storms and Tempests, killing Cattel and spoiling the Fruits of the Earth, and many such like pernicious and destructive things, and all this at the desire and request of a Magician or Witch,

Answ. **T**HIS Objection to weak and impotent minds may seem to carry a great force with it, but to a Judgment devoid of Prepossession and Prejudice, it will appear but like an ill planted Ordnance that makes indeed a great noise, but never hits the Fort its murtherous load aimed at; as will be very manifest by these several and distinct replies.

1. That there is a superior Providence that keeps evil Spirits within certain bounds and limits, till men
by

by ſuch wicked practices tamper with them, and call them to a nearer familiarity and ſociety. For notwithstanding this *Damonarches*, the Head and Prince of Devils, ſeem to have the Aerial Regions aſſigned to him as his Kingdom (whence he is called the Prince of the Power of the Air) yet is not this Power infinite and unlimited, but reſtrained and curbed by the Kingdom of Light, that is, by thoſe Holy Angels who never revolted from the Government of Heaven, and whom God has made to preſide over thoſe Apoſtate Legions. Now though the malice of theſe accuſed Spirits be infinite, and their thirſt and deſire to deface and ſpoil the fair and irreprehenſible beauty of the works of Gods hands unlimited; yet are they perpetually under the inſpection of higher and nobler Beings, who carefully preſerve thoſe ſevere Laws and reſtraints Divine Providence hath put upon them, at which though their untamed hearts ſwell with diſdain and rage, yet can they not flye from. And ſo much was confeſſed
by

by the Oracle of *Apollo*, that the *Demons* who with an unwearied diligence range over Earth and Sea, ----- *δαυνανται ὑπὸ μασίγι θεοῦ* are subdued and conquered by a Divine scourge. But when men either through a fond curiosity, or to gratify their wicked Lusts and Passions, shall hanker after a more intimate Familiarity, and begin to tamper with these *Demons*, they willingly and readily offer themselves, for no other end but to beguile and ensnare, and at last ruine and destroy those who deserting Divine Providence had their recourse to them.

2. That this Providence secures mankind from general outrages and devastations by evil Spirits. So that it is not in the power of the Kingdom of Darkness to depopulate the Earth, by offering violence to the inhabitants of it; nor can they deluge the world, thereby to destroy Man and Beast; they cannot alter the fixed and established Laws of the Universe, nor invert the seasons of the year. For there is a chain of Government that runs down from
God

God the Supreme Monarch, whoſe bright and piercing eyes look through all that he has made, to the loweſt degree of the Creation; and there are *Preſidential* Angels of Empires and Kingdoms, and ſuch as under them have the Tutelage of private Families, and laſtly every mans particular Guardian *Genius*: Nor is the inanimate or material world left to blind Chance or Fortune, but there are likewise mighty and potent Spirits to whom is committed the guidance and care of the fluctuating and uncertain motions of it, and by their miniſtry Fire and Vapour, Storms and Tempeſts, Snow and Hail, Heat and Cold are all kept within ſuch bounds and limits, as are moſt ſerviceable to the ends of Providence; They take care of the variety of ſeaſons, and ſuperintend the Tillage and Fruits of the Earth; upon which account *Origen* calls them ἀοράτους γυνώσκους, *inviſible Husbandmen*. So that all affairs and things being under the inſpection and government of theſe Incorporeal Beings, the power of the Dark Kingdom,

Contr.
Celſum,
l. 8. p. 398.

dom, and its Agents is under a strict confinement and restraint, and they cannot bring a general mischief upon the world without a special permission of a superior Providence.

3. That the exploits of wicked Spirits upon particular persons may be permitted for diverse good causes and reasons. As 1. To humble them for some sin; as in the case of those grievous and notorious sinners in the Apostolical time, who were delivered up to Satan, it is said, they were vexed and tormented by bodily pains and diseases inflicted by those evil Spirits, and that to bring them to a sincere repentance and reformation of their Errors. But without any such judicial proceeding, this envious Explorator, or searcher for faults, when in his walk or ranging to and fro upon the Earth, he meets with a Christian professor, or pious person fallen into sin, then he is said, ἐξαιρήσασθαι, (as in the case of *S. Peter*, *Luke* 22. 31.) to require him of God, demands to have him delivered up to him (for every sin gives the Devil a
more

more or leſs right and claim) as to a
Lictor or Executioner, *σινιάσαι*, to
 liſt and ſhake him terribly, ſome-
 times by real poſſeſſions or other-
 wiſe bodily infeſtations, and the
 crafty Spirit may at the ſame time
 gratifie the impotent revenge of an
 accuſed Hag. To this purpoſe it is
 obſervable what Doctor *Hammond*
 recites out of the *Hieruſalem Targum*
 on *Gen. 2. 14.* ſuppoſed to be ſaid to
 the Serpent by God, *Cùm filii mulie-
 ris pracepta legis deſervuerint, nec
 mandata obſervaverint, tu (i. e. the
 Serpent) firmus eris, & percutiens
 eos in calcaneo eorum aegritudine affici-
 es; When the children of the woman
 ſhall forſake the commandments of the
 law, thou ſhalt be ſtrong, and ſhalt
 ſtrike them on the heel, and inflict ſick-
 neſs upon them. 2. To try their
 faith and patience, as in the caſe of
Job, upon whom the envious Temp-
 ter laid ſore afflictions to baſtle (if
 he could) his faith in the Divine
 Goodneſs. And *Lactantius* notes,
 that theſe impure Demons inſinuant
*ſe corporibus hominum & occultè in
 viſceribus operti, valetudinem vitiant,
 morbos**

Annot. in
 1 Cor. 5. 5.

L. 2. c. 15.

morbos citant, somniis animos terrent, mentes furoribus quatiunt, ut homines his malis cogant ad eorum auxilia decurrere, i. e. insinuate themselves into the bodies of men, and lying hid in their bowels, annoy their health, raise diseases, terrifie their minds with dreams, and shake them with madness, that they may compel them by these mischiefs to flye to them for help. But

Origen says expressely, that there are *δαίμονες δύνιοι*, certain Demons which may be called the publick Lictors or Officers, which have at certain times a power committed to them to inflict Famines, Droughts and Pestilences, either for the conversion of men from sin and vice, or for the trial of their Faith, Patience and Constancy.

*Contr. Cels.
l. 8. p. 398.*

*De Opific.
Dei, c. 20.*

And how consistent it is with Divine Providence, and agreeable with the wisdom and goodness of God to suffer these fallacious Spirits to vex and disquiet mankind, is elegantly pursued by the forecited *Lactantius*, viz. That this diversity contains the Grand secret of the world. For this is it that makes Virtue, which without this

this would be ſo far from being, that it would not ſo much as appear; for-
aſmuch as *Virtue* cannot be, unleſſ
there be ſome *Rival* in the overcoming
of whom it may exert and ſhew its
ſtrength. For as victory cannot be
gained without a fight, neither can
Virtue conſiſt without an *Enemy*. Since
then God has given *Virtue* to man, he
hath likewiſe on the contrary appointed
him an *Enemy*, leſt *Virtue* languiſhing
in idleneſſ ſhould loſe its *Nature*.
Whoſe very *Reason* lies in this, That it
may be confirmed and ſtrengthened by
being ſhaken and enfeebled; nor can it
any other way arrive to the higheſt
pitch, unleſſ being always toſt by a
detruding hand, it found its ſafety in
a conſtant courſe of contending. For
God would not have man attain Im-
mortal *Bleſſedneſſ* by eaſineſſ and ſoft-
neſſ. He therefore being about to give
Virtue, gave an *Enemy* firſt, who
ſhould inſtil *Luſts* and *Vices* into the
minds of men; who ſhould be the *Au-
thor* of errors, and the contriver of all
miſchiefs; that whereas God calls man
to *Life*, he on the contrary ſhould hale
and lead them unto *Death*. He it is
that

that allures or deceives them that endeavour after the Truth; or if he cannot effect it by deceitful stratagems, he assumes greater courage, and attempts to weaken the vigour and activity of the highest proficients; and thus by execrable and nefarious means he torments and kills; and yet as he overthrows many, so is he by many overthrown, and when he is foiled departs and goes away.

4. That it is possible for the Soul to arise to such a height, and become so Divine, that no Witchcraft or evil *Demons* can have any power upon the Body.

When the Bodily life is too far invigorated and awakened, and draws the Intellect the flower and summity of the Soul into a Conspiracy with it, then are we subject and obnoxious to Magical assaults. For Magick or Sorcery being founded only in this lower or Mundane Spirit, he that makes it his business to be freed and released from all its Blandishments and flattering Devocations, and endeavours wholly to withdraw himself from the love of Corporeity and too
near

near a Sympathy with the frail fleſh, he by it enkindles ſuch a Divine principle, as liſts him up above the fate of this Inferior world, and adorns his mind with ſuch an awful Majeſty, that beats back all Inchantments, and makes the Infernal Fiends tremble at his preſence, hating thoſe vigorous beams of light which are ſo contrary and repugnant to their dark Natures. And in this is clearly fulfilled what the *Aramitick* Sorcerer ſpoke, that there is *no Inchantment or Divination againſt Iſrael*, that is, ſuch who are eſtabliſhed in a Principle above the world, and in whoſe Souls the All-powerful life of God is firmly radicated and fixed, who are indeed the true and perfect *Iſrael* : ἔδεις γὰρ ἔδειν δύνανται ἔτε δαιμόνων ἔτε θεῶν πρὸς μίαν ἀκτῖνα τοῦ θεοῦ.
i. e. for neither *Aſtral Spirit* nor *Angel* can prevail againſt one Ray of the Deity, as *Æſculapius* writes to King *Ammon*. And how far ſucceſſful in this very caſe this holy Contention of conquering the Bodily life, and ſetting free the mind from the bondage and toils of the fleſh may be,

H

is

De Vir.
Plot.

L.2.c.16.

is evident in *Plotinus*, whose Soul (as *Porphry* relates) was come to that high and noble Temper, that he did not only keep off Magical assaults from himself, but retorted them upon his Enemy *Olympius*, which *Olympius* himself, who practised against him, did confess to be from the exalted power of his Soul. So true is that which *Lactantius* cites from *Hermes*, that those who have the true knowledge of God, are not only safe from the assaults of the Devil, but from Fate it self, *μία φυλακή ἐυσέβεια*, &c. The only safe custody is Godlineß; for neither evil Demon nor Fate can take hold of a pious man; for God extricates and delivers the holy Person from all evil.

OBJECTI-

OBJECTION V.

That it is very ridiculous to imagine, that Devils (though never so foul and unclean) should delight in sucking the Bloud of these accursed Hags.

Ans. **H**OW ridiculous soever this may seem to an Objector, that perhaps would willingly turn all things related of Spirits, whether good or bad, into *Ridicule*; yet as the frequent and constant Confessions of these despicable Creatures have made it unquestionable matter of Fact, so those who have searched more narrowly into the nature and extraordinary degeneracy of these coarse and foul Spirits, suppose they have reason to believe that a *Dæmon's* sucking the Bloud of a Witch is no such strange and unaccountable *Phænomenon*. And perhaps if the sacred Scriptures had not so fully assured us, that the Devils whom our Saviour cast out, entered immediately into the herd of

Psell.
περὶ
ἐνεργ.
δαίμ.

Swine, it would have been deemed a thing alike monstrous and incredible; which *Marcus* the Monk in answer to this very instance, tells his *Thrax*, that these *Demons* enter into Brute Animals, not out of any spleen or hatred they bear to them, ἀλλ' ἐφείμενα ζωῶδες θερμότητι, *but because they are wonderfully desirous of Animal warmth.* For the confederate Spirit, whether of a Nature Humane or Diabolical, must necessarily have a Body proportionable to the grossness and coarseness of its Powers and Faculties, which being so mightily debauched through the excessive prevalency and exorbitancy of the sensual life, cannot act in any other Vehicle but what is drawn from the clammy and caliginous parts of the Air; which Bodies in this agree with ours, in that they have their ἀπορραΐαι, *Effluvia*, and exhale and wear away by a continual deflux of Particles, and therefore require some Nutriment to supply the place of the fugacious Atoms, which is done by sucking the Blood and Spirits of these forlorn wretches.

And

And that this was the Opinion of the wiſeſt and beſt Philoſophers among the *Greeks*, that evil *Demons* were extremely delighted with the Bloud and Nidours of Sacrifices, as being a reſhment and nourishment to their Vaporouſ Bodies, appears from what *Celsus* writes; *χρὴ γὰρ, &c.* *Orig. l. 8.*

We ought to give credit to wiſe men, who affirm, that moſt of theſe lower and circumterraneous Demons, are delighted with Geniture, Bloud and Nidour, and ſuch like things, and much gratified therewith. And Origen agrees with him fully in this point, and tells us, that the Devils were not only delighted with the Idolatry of the Pagans in their Sacrifices, but alſo ἀπὸ τῶν θυσιῶν ἀναθυμιάσας, &c. *L. 7. p. 334*

that their very Bodies were nourished by the Vapours and Fumes ariſing from them, and that theſe evil Demons therefore did, as it were, deliſiate and Epicurize in them. To this purpoſe the ſame Father makes mention of a certain Pythagorean, who wrote of the Myſterious and Recondite ſenſe of Homer, That Chryſes words to Apollo, and his Immiſſion of a Pe-

Ibid.

silence upon the *Grecians* teach us, *ἔτι ἠπίσταντο Ὀμήρῳ πονηρὰς τινας δαίμονας*, &c. that *Homer* did believe there were certain evil *Demons*, who took pleasure in *Fumes* and *Nidours* of *Sacrifices*, and that they were ready as a reward to gratifie the *Sacrificants* with the destruction of any person, if they so desired it. Which by the way may give some satisfaction to those importunate *Inquirers*, why the Possessions and Vexations of men by evil *Demons* should be wrought upon the desire of a *Witch*? viz. to gratifie her revenge as a reward for the pleasure the wicked Fiend reaped from such vile and damnable Commerce with her Body.

Nor was this a singular Fancy of *Origen*, for *Athenagoras*, a Christian Philosopher writes the very same, *δαίμονες πρὸς τὰ ἱερῆα*, &c. i. e. The *Demons* assist at the *Sacrifices*, being allured and brought down by the bloud which they greedily take in. And again, *οἱ περὶ τὴν ὕλην δαίμονες* ----- the material *Demons* do strangely gluttonize upon the *Nidours* and *Bloud* of *Sacrifices*. Which they suck in not with

with their mouths, but as *Marcus* in *Pfellus*, who had formerly been initiated in the Diabolical Myſteries, *ὡς τὰ σπόγγαι καὶ ὡς ψαρκόδεσμα*, as ſponges and teſtaceous Fiſhes. And no doubt but thoſe impure Devils may take as much pleaſure in ſucking the warm Blood of Men or Beaſts, as a chearful and healthy conſtitution in drawing in the refreshing gales of pure and ſincere Air.

C H A P. V I I I.

Inferences drawn from the foregoing Treatiſe.

HAVING now diſpatched the moſt material Objections againſt the opinion of Witchcraft, I now come to the laſt part of my deſign, which is to draw ſome Practical Concluſions from this whole Diſcourſe in reference to the conduct of mens lives and manners; And

First, since we have so clear a discovery of the Powers of Darkness, whose united and combined Forces are so potent and terrible in opposing the growth of sincere Piety and Religion, we should be strong in God, and courageously resist them, being *stedfast in the Faith*.

Divine Providence having placed us in this lower World, where we are surrounded with Enemies, designs not by this, our ruine and undoing, but that our contest should end in Victory, and our warfare crowned at last with Immortal Glory and Felicity. Wherefore though our Enemies are tall and mighty Gyants, and from the reason of their Natures have many advantages over frail Flesh and Bloud; yet such is the Constitution of things, and such the Arms we are furnished withal for the Combate, that as *David* through a great Faith and Confidence in the Divine Assistance, prevailed over the mighty Champion of the *Philistines* with a Sling and a Stone; so by a firm Trust reposed in the same Aid, we may overthrow
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and become Victorious over all the Infernal Powers that deſie the Armies of the God of *Iſrael*.

Here therefore lies the Field of Gallantry and Honour, here are the *Olympia* of the Soul, wherein ſhe ſtrives and wrestles, not with Fleſh and Bloud, but with the ſtrong and ſubtle Forces of Hell and Darkneſs, not for a Garland of Flowers, but for Wreaths of Immarceſſible Glory. Take heart then O Man, and like an invincible Champion of the Holy *Jeſus*, fight the good fight of Faith; Be true and ſincere to thy beſt Hopes and Interests, by a perfect Eradication of all thy Exorbitant luſts and corruptions, and by a ſtrong Faith and profound Humility form the living Image of God within thee. Then ſhall thy Soul with joy and triumph be liſted up above the perplexed Fate of this Inferior World, and be able to repreſs and extinguish the Incantations and Allurements of the Mundane Spirit through the might and power of a Divine Principle. Nor ſhall the ſubtle Plots and Machinations of the Powers of Darkneſs,
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and the Conspiracies of Hell be able to defeat those watchful Armies of Light with which thou art guarded. Act generously and becoming not only the nature of a man, but a faithful Disciple of the Son of God; and behold those numerous Troops of Angels, which (though invisible to our weak and bodily eyes) perpetually surround and encompass the servants of the living God. The Blessed *Jesus*, who in the days of his flesh by his Sovereign Command ejected Legions of Infernal Spirits out of their usurped Holds in the Bodies of men, and by his glorious Resurrection cast down the Prince of Darkness from his unjust Empire and Dominion in the World, maintains the same Righteous Cause still, and carries on a successful War against those Apostate Spirits, in which whosoever will persevere with courage and resolution, shall at the last reap the joyous Fruits of his Victory and Patience, and receive from the hands of the glorious King of Righteousness a Beautiful and Immortal Crown of life and blessedness.

Secondly,

Secondly, We learn not to ſpeak evil of Angels. For he who is now the Head and Prince of the Dark Kingdom, is ſuppoſed by moſt Divines to have been once the higheſt in Dignity and Power of the whole Angelick Order; and though reflecting upon his State and Grandeur, and finding himſelf the chief-eſt of the works of Gods hands, in the haughty pride of his heart he aſpired to an equality with God, and was thereby caſt down into theſe Aereal Regions, yet is he ſtill a very formidable and tremendous Power, not to be blaſphemed or ſpoke evil of, but to be reſiſted by all thoſe ways and means which God in his holy Word hath propounded to us. It is S. *Auſtin* his opinion, that what is ſpoken of the King of *Babylon*, by the Prophet *Eſay*, may prefigure or allude to this mighty Prince of the Dark Legions: *How art thou fallen from Heaven O Lucifer ſon of the morning ! For thou haſt ſaid in thine heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God : I will ſit alſo upon the Mount of*
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the Congregation, in the sides of the North; I will ascend above the heights of the Clouds; I will be like the most High. And hitherto he refers the description of the Prince of Tyrus by Ezekiel, Thou hast been in Eden the Garden of God; every precious stone was thy covering, the Sardius, Topaz, and the Diamond, the Beryl, the Onyx and the Jasper, the Sapphire, the Emerald, and the Carbuncle and Gold: the workmanship of thy Tabrets, and of thy Pipes was prepared in thee, in the day that thou wast created. Thou art the anointed Cherub that covereth, and I have set thee so; thou wast upon the Holy Mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till Iniquity was found in thee. And if this so high and majestick a description in its first and primary sense belong to that mighty Angel of Darkness, he is not foolishly and idly to be scoffed at or blasphemed, but according to the sober advice of the Author of the Golden Verses,

Τὸς δὲ κατὰ χροῖον σέβει δαίμονας ἔργομα
ρίζων,

i. e. to be feared as a very powerful and implacable Enemy of mankind, by doing good and justifiable actions, and by persevering in a course of Virtue, which only through the assistance of Divine Goodness, can deliver us from his Rage and Malice.

There is a place of Scripture, which though not much taken notice of by later Divines, yet is very full to this purpose, 2 Pet. 2. 10, 11. *Δόξας ἢ τρέμεισι βλασφημῶντες*, tremble not when they rail at Glories, or as our Translation renders it, they are not afraid to speak evil of Dignities; whereas Angels which are greater in power and might, bring not a railing Accusation [or a contumelious Indictment, *βλάσφημον κρίσιν*] against them before the Lord. Parallel to which is that of S. Jude ver. 8, 9. ----- speak evil of Dignities [or rail at Glories] yet Michael the Archangel when contending with the Devil, he disputed about
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the Body of Moses, durst not bring against him a railing Accusation, but said, The Lord rebuke thee.

That by [*dignities*] here are understood Angels is clear, 1. From the manner of expression, calling them δόξας, *Glories*; a word frequently used in the Old Testament, to express the appearance of Angels: The only difficulty will be why evil Angels should be called δόξα, *Glories*: To which it may be said, that the Devil may properly be looked upon as a δόξα or Dignity, though his Glory be pale and wan, and those once bright and orient colours faded and darkned in his Robes: and the Scriptures represent him as a Prince though it be of Devils. 2. Of other Dominions their Contempt was set down before both in S. Peter and S. Jude, by the phrase ἀπερῶσι and καταρνῶσι, setting at nought, making nothing of and despising, scornfully behaving themselves towards their Superiors, and so need not be repeated again in these words. 3. That it is to be understood of a contumelious or contemptuous

tuous behaviour towards Angels, is evident from the instance the Apostle brings of the contention between *Michael* and the Devil, who though now his Superior, yet durst not carry himself insolently, contemptuously or reproachfully against him, All this is sufficient to let us understand, that these mighty Principalities are not to be reproached or rail- ed at, but to be left to the just and righteous rebukes of Heaven in our contests and conflicts with them.

Thirdly, We are fully assured, that he who hath God propitious to him, need not fear the malice of evil Spirits. When the servant of the Prophet *Elisha* was in a great fear and consternation of mind by reason of the Armies of the *Syrians* that had surrounded his Masters dwelling, he no sooner saw those invisible Chariots and Horses of fire, but his fear abated, and his Spirits returned: And if we had but a firm Faith in the Divine Goodness, and made it our business to propitiate God and assert our selves under a benigne and favourable Providence by the holiness of

of our lives, we need not fear the numerous Armies and Troops of *Syrians*, those evil *Demons* that assemble and unite themselves for our Ruine and Destruction. For he that loves God has presently the Invisible Guards of Heaven to pitch their Tents about him.

Lib. 3.

For, (as *Arnobius* excellently discourses against the *Pagans*) the first and only God is a sufficient Object of Divine veneration; that God (I say) who is the Father and Lord, the Maker and Governour of all things; and in worshipping him, we worship all that is to be worshipped, and adore all that is fit to be adored, and pay our obsequious Venerations to all that require them of us. For since we hold us fast to the Head of Divinity it self, from whom all the Divinity of the most exalted Beings is derived, it were a vain thing to disperse our worship upon many and single persons, especially when we are in great measure ignorant both of their natures and names, and can have no clear knowledge of their numbers. But as in Earthly Kingdoms, when we pay our worship and service to the King himself,

himself, there is no need of offering the same by name to all who are attendants in the Royal Family; forasmuch as whatever Honour belongs to them, is tacitly acknowledged to be comprehended in that done to the King: after the same manner the holy Angels being a Royal Progeny, and deriving their Beings from the first and principal Head of all things, although they receive no worship from us by name, yet know well enough that they are honoured likewise in common with their King. So that when by a strong Faith and the Holiness of our lives we have made God our Friend, the Heavenly Hosts are at the same time reconciled to us, and we are acknowledged by them as members of their society, and they lend us their kind and friendly assistance in countermining the designs of the Dark Kingdom against us. Neither is there any Christian that is ever left to his own naked and solitary Effort in this War with the powers of Hell, but is attended and succoured with a mighty strength, even the Bright Armies and Legions of Heavens Almighty
I King.

King. This, this is the Power that will at last prevail and subdue all things to it self, and the whole Kingdom of Darknes with all its rebellious Associates shall be plunged into an Everlasting pit of Horror and Confusion.

Fourthly, It concerns us carefully to avoid and mortifie those more refined and Intellectual Vices, such as Pride, Malice, Faction, &c. which link and conjoyn men fast to the Dark Kingdom. For though these sublimated Iniquities, and spiritual Wickednesses are not so much nor frequently taken notice of as the grosser pollutions of the Body, yet are they no less dangerous than the other, as being near a kin to the Diabolical nature. Hell it self is as well a state of Life and Being as a Place; and when the Soul is overrun with hatred and envy, with deep anxiety and cruel despight, she is then really drawn into a living Hell, and the Devils nature perfectly formed in her. There is a certain Magical Sympathy running through this Inferior World, which powerfully attracts

tracts every thing like it ſelf, and ſtrives to aſſimilate and convert it into its own nature; thus every pitiful Vice ſeeks the enlargement of it ſelf by a contagious Affriktion of all capable Subjects; and the Dark or Worldly Spirit is diffuſed far and wide, and pulls and draws by hidden ſtrings all thoſe Beings that are prediſpoſed to a Cognation and Affinity with it; and thus are mens Souls often ſuck'd in by this Infernal and Powerful Nature before ever they think they are in any danger. Awake then O man from this drowzy and deadly ſtate, and prepare and purge thy heart from all ſuch poiſonous and helliſh Paſſions; Let that univerſal Goodneſs which hath diſtilled its fruitful nature upon all the capacities of things, enlarge and widen thy Soul for a due reception of a Sacred Influence from above; that the holy life of God may revive within thee, which being of a Heavenly Birth and Extraction, will infallibly carry up the Mind and Spirit to its own Fountain and Original.

Fifthly, A true survey of the Dark Kingdom and the Powerfulness thereof, cannot but beget in the hearts of all sincere Christians a great chearfulness and firm trust in God's Providence. There are some that think God is best served with a demure look and melancholick countenance, as if the heart and life of Devotion lay in being dull and mopish, and as it were ever despairing of good; whereas this is only an artificial and mechanical thing, or at best a Religion that men have framed and patched together out of their own distempered Constitutions. The *Jews* say that the Spirit of Prophecy will not rest upon a Melancholick man; and the Sacred Writings inform us, that *David's* Harp did sometimes dispossess *Saul* of his dull and Melancholick Devil, intimating surely to us, that God takes the greatest pleasure in a composed and serene Mind, that goes on in a chearful dependence upon that Almighty Providence that encircles all things both in Heaven and Earth.

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There are ſome Tempers and Conſtitutions of Bodies more adapted and diſpoſed to the Temptations and Aſſaults of the Devil than others, and conſequently have more need of a due care and inſpection over them. Thus though the moſt lucid Discoveries in Arts and Sciences owe a great deal to a moderate Tincture of Melancholy (whence *Aristotle* obſerves, that ſuch Perſons have in ſome meaſure been Divinely affected in the Prediction of Future Events) yet when this Humour ſhall become ungovernable, and exceed the bounds of Reaſon, clouding all the Intellectual powers of the Soul, in this Dark and horrid Confuſion there is no doubt but evil and degenerate Spirits may inſinuate themſelves, and taking the advantage of this Diſtemper, may produce ſuch effects as no natural account can be given for. But I would not be miſtaken; for it is not for a light and fantaſtick Spirit that I plead, ſince the devouteſt Chriſtian in the higheſt and moſt enravishing chearfulneſs and joy of his Mind, is then moſt

composed, grave and serious. I would only promote the Exhortation of *S. Paul*, that men should *rejoyce in the Lord always*, notwithstanding all the discouragements thrown in their way by the Powers of Darkness: For this Divine joy and serenity of Mind is the state of Angels, and an Emblem of Heaven, whose bright and clear Mansions are never overspread by any black and dismal Clouds, but a perpetual and youthful Spring, an inexhausted source of pure Joy and Pleasure abides there for ever.

F I N I S.

